BUCHANAN'S

JOURNAL OF MAN.

Vol. I, No. 3.—MARCH, 1849.

ART. I.—PSYCHOMETRY.—(Continued.)

In the application of this discovery, a series of researches may now be undertaken, which will not only unfold the general laws of mind, but elucidate the characters of living men and throw a novel light upon the darker passages of history.

The course of experimental investigation is extremely simple. Any one who can obtain interesting autographs, and who has a circle of intelligent acquaintance, is fully prepared for a course of philosophical experiments. I have usually selected for my first experiments, letters written under intense feelings. The best that I have used, is a letter written by a gentleman of strong character and ardent emotions, immediately after the death of his wife. The overwhelming grief and agonizing sense of desolation, with which he narrated the death of his beautiful and queenly bride, never failed to arouse vivid feelings in those of high impressibility. In one of my first experiments, that letter was placed in the hands of a lady, the wife of Dr. C. of Boston, who, as well as her husband, was entirely skeptical as to such experiments. The first effect discovered was visible in the tears which she could not restrain. Several times, in other cases, I have simply placed the letter upon the forehead, and left it to tell its own tale of wo, in the sad countenance and tearful eyes of the subject of the experiment. Where the sympathy was thus complete, they were generally able, upon composing themselves, to inform me that the feeling aroused in their own minds, was that of grief—such as would be caused by the loss of some very near and dear friend or relative. Quite a number have been able to state, from their impressions, that the grief of the writer,

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Among the most interesting of my experiments, have been those upon the autographs of our distinguished public men. A letter from Gen. Jackson, written (during the political campaign before his election) in a spirited style, was the subject of many satisfactory experiments. Among my first subjects of experiment, at Boston, was the Rev. Mr. K., a gentleman of pure and pious character—of an active mind, with a feeble physical constitution. Spending an evening, at his residence, near the city, I made a number of experiments, which proved him to possess high impressibility, and then told him, I would demonstrate, that he possessed powers in his own constitution more incredible than anything he had yet witnessed, by making him reveal the character of persons, whom he had never seen, by means of contact with letters, which he had never read!

He expressed his incredulity and his willingness to try whatever was proposed. I placed some letters upon the table and requested him to place his hand upon them, successively, watch his mental impressions while in contact, and report the result.

His hand was placed, first, upon the letter of grief—and he experienced the usual saddening influence. It was then placed upon the letter of Gen. Jackson, and he soon caught its fiery and resolute spirit; he rose from his seat, announced his impressions in a bold, correct manner, and manifested so much excitement, that I deemed it necessary to interrupt the experiment, by removing his hand, in order that he might become sufficiently calm to estimate the character and express himself correctly.

Mr. K. subsequently gave me his manuscript journal, in which he recorded, at the time, his own impressions of these occurrences, from which I now take the liberty of making an extract:

"He then placed a folded letter with the sealed side only seen, on the table, and requested me to place my right hand upon it. The experiment seemed to me preposterous; but I remarked, that whatever, if any, sensation followed, I should truly communicate it. I felt nothing in my frame at the moment, but very soon an increasing, unusual heat in the palm of my hand; this was followed by a prickling sensation, commencing in my fingers' ends and passing gradually over the top of my hand, and up the outside of my arm. I felt for nearly a minute no change in my mental condition, and stated this. Dr. Buchanan had given no hint of the nature or author of any letter he had with him—and I had no bias or subject on my mind from the day's experience to influence me. A rush of sadness, solemnity and distress, suddenly came over me; my thoughts were confused and yet rapid—and I mentioned, there is trouble and sorrow here. There is, too, perplexity in my feelings. My whole description, taken down at the time, is in other hands. I could not have remembered any thing more than a general impression of it after the letter was removed.

"Another letter was laid upon the table, under my hand. My first sensations were sharper and stronger than before, passing up in the same manner from my fingers' ends. In less than a minute

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my whole arm became violently agitated, and I yielded to an irresistible impulse, to give utterance to my thoughts and feelings. A determined, self-confident, daring and triumphant feeling, suggested the language I used, and it seemed to me, that I could have gone on triumphantly to the accomplishment of any purpose, however subtile or strong might be the opposition to be overcome. My whole frame was shaken, my strength wrought up to the highest tension, my face and arm burned, and, near the close of my description (which also was taken down and is in other hands), when I retouched the letter, after repeated removals of my hand by Dr. B., in consequence of my great excitement, it was like touching fire, which ran to my very toes. Dr. B. afterward read the letter and signature of Gen. Jackson."

The language of this letter is as forcible and concentrated as any that ever emanated from the pen of the old Hero. He declined visiting Kentucky, lest it should afford an opportunity to his political opponents to assail his motives and thus weaken the confidence of the people, so "that the people, shaken in their confidence and divided in their action, shall loose both their advocates and their cause. Thus the panders of power mocked the efforts of the people in former times, because they were blinded by their arts, or saw them too late to counteract them. Their prominent friends and advocates, too, contributing to the calamities by attempting to fight them with their own weapons, when it would take more than the strength of a Hercules to grasp all the plans which these Protean monsters could devise."

When we imagine these and similar expressions in the letter, backed by the flashing and indignant eye of the old Hero of the Hermitage, we can well understand the spirit which was transfused into Mr. K., and which seemed for the moment an excitement too powerful for his delicate frame. Never did he succeed more fully in infusing his spirit into his subordinates, on the field of battle, than it was infused, on this occasion, into the meek and spiritual clergyman, at the distance of more than a thousand miles, by the agency of that thrilling letter.

> "Can such things be
> And overcome us like a summer's cloud,
> Without our special wonder?"

Aye! such facts may be taking place daily, all over the world—and may become familiar as the changes of the seasons, to the intelligent and liberal portions of society, before the official dignitaries and wise men of our learned societies can become aware of their existence. And why not? who would expect a society of learned men, the special cultivators and guardians of science, as they claim to be, to know as much of these wonderful sciences now developing, as the common kind of people, who have no artificial reputation to risk in expressing an opinion—no false and inflated conceptions of dignity and stability to hold them back, and who can march right on, from truth to truth, as fast and far as experimental demonstration

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can lead them! If any of the young men of the scientific world, unencumbered with a heavy reputation, should display a similar alacrity in the pursuit of truth, the phenomenon might be intelligible; but, when gentlemen of forty or fifty years of age are appealed to, we cannot but anticipate that they will be as backward now as they were in the days of Harvey.

Fortunately, we are not dependent upon their slow movements. The stream of human life is freshened every ten years, by substituting, for the older classes of society, a generation of youth, who have just entered upon the active duties of manhood, and who possess the true *spirit of the time.* YOUNG MEN! it is to you that I appeal. Each generation advances beyond its predecessors, as each wave of the rising tide flows further in upon the shore.

I appeal to all, who are unencumbered by prejudice or by the inertia of old habits, to realize by experiment, to verify and to know, the things which I have here asserted.

In my experiment with Mr. K., I noted down at the time, much of the language of his description, when inspired by the influence of Gen. Jackson; and, however imperfect the report may be, I prefer to give it as a fair illustration of such experiments. As soon as the exciting influence had begun to counteract the previous impression of sadness, he remarked, "I feel anxious still, but I have strength enough to go through with it.

"Let it come!—let it come!—LET IT COME!—[his hand was removed from the letter]. It seemed to me when my hand was on it, I could go through everything—I had the feeling—*I* AM *sufficient for it.*

"Every time I touch it, I feel more and more of that resolution—come high or come low—I feel as John Adams, when he exclaimed, 'live or die—survive or perish, &c.'"

He was asked what was the impression it made upon his mind—he replied:

"It teaches me that I must watch, watch, watch—look at danger lurking everywhere."

What kind of danger, he was asked—

"From those who attempt to cramp and do me injustice—to put me down. But I am sure that if I do watch, there is energy enough to carry me forward. I am sure I shall carry my point. I should know what I was about."

He was asked, what such a man would be fit for—he replied:

"He is fit to stand where very few men will stand—where it is necessary to have determination and quick decision—where a man must say, that whatever obstacles there are, must be overcome. When I have any difficulties to overcome, I should like to have this influence."

Question—What kind of pursuits is he adapted to?

"Not private. He is a man, among men—in the world. He would forget the domestic relations—go into the world and leave domestic affairs to a wife."

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Question—What would be his leading motives?

"Not personal ambition—but I feel that I can do what other men cannot do—yet there is a good deal of vain glory at the bottom. I do not think he can have the sentiment of religion very strong. I should feel like a kind father—indulgent."

Question—What sphere of life would he occupy?

"The highest he could reach."

Question—How high?

"Very high—the very top round of the ladder. He has not solid learning. He has more of impulse and self-will than of calm religious wisdom."

He was asked, how such a character would sympathize with Milton, Shakspeare, Bonaparte, John Quincy Adams and Washington.

With Milton, he thought he would not sympathize, but he would with Shakspeare, especially in his battle scenes; he would be totally different from John Quincy Adams—as different from Washington as passion from wisdom, but "hale fellow well met," with Bonaparte.

Question—To what class of men does he belong?

"To the race of Alexander! What is it that compels me to say these things?"

He compared him in reply to several questions to O'Connell and R. W. Emerson, from whom he differed widely—to Burr, who more nearly resembled him—to Webster, who was merely a giant of intellect, while this man was a giant with intellect enough to guide him and help him to make himself "the observed of all observers." "He is an ambitious, public, popular man."

Finally, without any question to lead him to it, he named the very author of the letter—remarking, "it seems from some foreign, furious spirit, or from *such a man as Gen. Jackson.*"

He described him as a man of a strong, nervous, excitable, passionate temperament, as "just the man to be a Captain Miles Standish: he would take the lead—he would fight honestly—he is proud and happy in fighting for his country—he would die in the last ditch before sacrificing his country's rights."

There was no little surprise when the letter was read and proved to be from the pen of Gen. Jackson. Still more was Bishop O. astonished, when, upon my first interview with him, after a lapse of ten years (during which these discoveries had been made), I placed upon his forehead this same letter of Gen. Jackson, to test his impressibility, and, notwithstanding his skepticism, gave him thus a vivid impression of a heroic, violent character, whom he at first compared to Napoleon, and finally pronounced to be *just such a man as General Jackson:* when he had reached this climax of his description, I showed him the letter in the handwriting of Gen. Jackson himself!! whom he was thus so forcibly describing.

After my experiment with Mr. K., a gentleman present produced a letter which he wished to make the subject of a similar experi-

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ment. Fearing that it might be from some one in a state of disease, or whose mental influence would be pernicious, I required an assurance, before trying the experiment, that it was not calculated to produce any injury. The following extract from Mr. K.'s journal describes the experiment:

"Mr. A. Putnam now mentioned that he had recently received a letter, which he should be gratified to submit to my experiment, and after an assurance to Dr. B., that it was from the hand of no one who might impart an injurious physical or mental influence to me, it was placed in my hands. The same physical sensations were felt as before, though in a much smaller degree. My mind soon took a decided tone of sympathy. I felt irresistibly drawn toward Mr. P., and I leave others to speak of the result of the experiment, which certainly was beyond my voluntary control, charging myself to remember only the amazement I felt, at the truth of my description, when the letter was read."

In the numerous experiments which I have made upon this letter of Gen. Jackson, I have never seen a more intense impression than this upon Mr. K., but the varied results have been extremely instructive, in showing how *the same impression is differently recognized by different minds.*

The minds of men are not perfectly transparent crystals, through which the light may pass unchanged, producing the same image in all. Each has its own peculiar stratification, which in some way distorts the fair image of truth, and each has its own peculiar tinge to color the picture of the external world. In our mental *daguerreotypy*, a perfectly transparent, *achromatic* intellect, is one of the rarest endowments among men—especially among those whose ambition and selfish energies have given them a prominent rank.

The autograph of Gen. Jackson, which always imparted a conception of energy and force of character, produced a very different conception of his moral worth, as the individual deciding was more or less inclined to admire his military career. Those who possessed a similar spirit would use the language of eulogium, while those whose sympathies and opinions led them to act with the Whig party, in opposition to the General, were disposed to condemn some traits of his character, even when thus deciding by mental impressions, unconscious of their source.

The opinions pronounced were not always in accordance with the previous opinions entertained by the individual (especially when such opinions were based upon any erroneous information), but were formed in accordance with his general habits of thought, and the standard of character, which he recognized as just. Hence, a public man, overrated by common fame, would sometimes be brought to his true level in these Psychometric decisions, and others less known to fame would receive liberal justice.

The opinion given, appeared to be generally a fair application of the principles and standard of character in the mind of the subject, to the essential character and spirit of the writer, uncloaked by any

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disguise, and uninfluenced by public opinion, or even the previous opinions of the subject, concerning the same person. Thus, when the Rev. Mr. K. was tested upon the autograph of Mr. Jefferson, of whom he gave a favorable description, he expressed much gratification afterward, at having been thus enabled to obtain so much higher a conception of the character of Mr. Jefferson, than he had previously entertained, having imbibed in early life some prejudice against that statesman.

A lawyer of the democratic party, in Mississippi, politically opposed to Mr. Clay, and, consequently, viewing his character through the medium of party spirit, was ascertained to be highly impressible. A number of experiments convinced him of the verity of his psychometric power. A letter was subjected to his investigation, to which he gave such a character as has been given Mr. Clay by his ardent admirers—and as he felt the impression vividly, he expressed himself strongly. When he learned who was the author of the letter, he at once frankly acknowledged that he was convinced of the admirable qualities of Mr. Clay's character, and would, henceforth, renounce his prejudices against him! Thus the letter was the means of establishing a true mental contact between Mr. Clay and Mr. W., by which the latter learned his true character; and I feel well assured, from their relative characters, that if they had met in unreserved social intercourse, Mr. W. would have derived the same impression from personal association.

In my first experiments with Judge T. (of the Supreme Court of M.), a different result occurred. The Judge, though a democrat in politics, was a man of calm reflective character, and New England education—one of the men in whom we should not look for any mental affinity with the Hero of New Orleans. In accordance with his usual habits, he was slow to recognize the truth of Neurology; but, having seen a number of illustrative facts, and observed its truth as applied to himself, he began to pay some attention to the subject. I fancied that he was impressible, and made the first trial with him among the members of my class, by placing upon his forehead the autograph of GEN. WASHINGTON. His impressions were vivid and clear—he gave an opinion in forcible and eloquent language, which intensely interested all around, and was indeed one of the best descriptions of Washington's character which I have ever heard. Before gratifying his curiosity to know of whom he had thus spoken, I requested him to pronounce his impressions of another autograph, which I next offered.

I placed upon his forehead the autograph of Gen. Jackson. As soon as the spell of the influence of Washington had subsided, he perceived a very different character, and recoiled from it with an expression of aversion, seemingly reluctant to express his opinion. But upon reflection he renewed the experiment, expressing the apprehension that he might do some injustice by so hasty a conclusion. He then deliberately proceeded to portray the character, not as it would have been viewed by a political friend of the General,

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but just as we might suppose it would have been estimated by one of the previous education and habits of Judge T.—in fact, it was just such a description as might have been heard from the political opponents of Gen. Jackson, when he was in the arena of party politics. Thus, the opinions, in these cases, proved to be just such decisions as might have been expected from the true mental contact of the men aside from all extrinsic influence.

The psychometric experiment, therefore, does not infallibly develop a true estimate of men, but tries, or estimates their true character, by the standard of justice and propriety in the mind of the subject. Its advantage consists in the fact, that it is a fair trial of the true man—the essential spirit of his character is appreciated, stripped alike of the halo of reputation, the mists of obscurity, and the *mirage* of prejudice. The man is truthfully made known to those who decide upon his merits; the spirit of the man is conveyed by his writings, and though silent, he is fully heard and understood.

Yet it may happen that the writer is so very dissimilar to the subject, that no proper sympathy can be established, nor any proper opinion obtained. Sometimes the subject will be able to decide with facility and correctness upon one class of autographs, but will be utterly disqualified for appreciating another class, especially when he has strong prejudices, or carries any of his opinions to a fanatical extravagance. I was much amused with the influence of the autograph of General Jackson, upon a lady, of strong prejudices, quite zealous in behalf of anti-slavery, non-resistance, and other moral doctrines and reforms—there was too great a repugnance of sentiment, for her to appreciate justly his character, but she was so thoroughly under the influence of the letter (knowing nothing of the name of the writer), as to get an idea of his personal appearance, to feel an intense excitement of the region of Firmness in her own head (the usual effect of the letter), and even to feel as if her face, which was round and full, was distorted in resemblance to the writer's. She complained of feeling, as though her face was hard and elongated, her cheeks hollow, and her whole temperament changed to the energetic iron tone of General Jackson's. This physical change attracted her attention even more than the traits of the character, and so vivid were her sensations, that it was only by feeling her own face with her hands, and asking those present how it looked, that she could escape the conviction, that her face had actually changed its appearance. The idea of a change in her face, was a spontaneous suggestion of her own, and surprised me by the extent to which she carried it. This physical sympathy regularly occurs in such experiments, whether observed or not. Hence, the precautions against using the manuscript of those in bad health are often important.

A young lady, of Boston, of highly cultivated mind, with a very delicate constitution, was tried, by one of her friends, in an experiment upon the autograph of an eminent divine. The experiment was very satisfactory in the portraiture of his character and emo-

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tions; but, at its close, the young lady found a great difficulty of locomotion, which was quite inexplicable to them, until they recollected the lameness of the writer, to whose influence she had been subjected. In subsequent experiments, the same young lady found herself so frequently injured by the morbid influence of autographs, injudiciously urged upon her for investigation by friends, as to compel her to decline the experiments, for self-preservation.

The extent to which this physical sympathy may be carried, renders it practicable to describe the physiological condition of the writer, as correctly as the mental. Indeed, I have sometimes resorted to this method, for the purpose of ascertaining the condition of patients at a distance. The great value of this method of diagnosis, however, is limited by the fact, that such investigations may be quite unpleasant and injurious to those who are employed in sympathetically describing disease. A long continuance, or frequent repetition of such experiments, would prove decidedly injurious to their health, but a brief occasional examination, followed by manipulations to disperse the morbid influence and restore a healthy action, might be undertaken with impunity.

The physiological and pathological influence, which attaches to a letter, is not limited to that method of transmission. It is true the mental influence is more thoroughly imparted in the art of writing, in which the mind is vigorously engaged; but, even in ordinary contact, the influence of the whole constitution may be imparted, sufficiently for diagnosis, by the highly susceptible. Thus, a lock of hair, or an article of clothing, may be made the means of forming a correct diagnosis. In this fact, the philosophic mind sees but an extension of the law of contagion. The clothing of the sick, or anything with which they have been in contact, will, it is well known, transmit to healthy constitutions their peculiar form of disease. It is commonly supposed, that this law of contagion is limited in its operation to certain specific diseases; but, in truth, there is no such definite boundary between contagion and non-contagion. All diseases partake in some degree of the contagious character, and whenever the disease is sufficiently intense, the number of sick sufficiently accumulated, the constitutions of the attendants sufficiently predisposed, or the contact with the sick sufficiently frequent and intimate, diseases are transmitted—not only cholera, yellow fever and typhoid fever, but even diseases of a milder type, may be thus imparted. And as there is an infinite gradation and variety of sensibility in different constitutions, even reasoning *a priori* should teach us, that there may be individuals upon whom all diseases exert a contagious influence, and that this contagion might be transmitted according to the usual laws of contagion or infection, by any substance which has been in contact with the patient.

How absurb, then, is the conduct of those medical men, who sneer at the pretensions of mesmerism, and who refuse to believe in the sympathetic diagnosis of disease, when it is strictly in accordance with the history of epidemic diseases. If, kind reader, you

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have ever indulged a hasty prejudice against mesmeric subjects, who profess to diagnosticate disease by contact with a lock of hair, or any article of clothing, will you not lay aside such feelings, and observe how strictly such performances are in harmony with the laws of the nervous system, and with our own experiments upon medicines and upon letters. If you have not yet learned that such things are possible, let me request you, in your next experiment upon a letter, to select one from an individual laboring under some disease or pain, at the time of writing, and observe whether the subject of your experiment does not sympathize with the physical suffering of the writer. After you have made a few such experiments, you will agree with me, as to the value of this method of diagnosis, and you will not doubt that physicians may hereafter rely upon this method in the treatment of patients at a distance.

To develop properly the subject of Psychometry, in all its bearings, would require a large volume. In this brief sketch I can but glance at its principal relations:

1. As a practical means of judging of the characters of men more accurately, than by the aids of phrenology and physiognomy.
2. As an assistance to the study of history and biography.
3. As an assistance to the administration of justice, in determining questions of guilt or innocence, sanity or insanity.
4. As assistant to self-cultivation, by the study of our own character, and to the education of the young, by showing their true mental and physical condition.
5. As an assistance to the practice of medicine, by furnishing a convenient method of pathological diagnosis.
6. As the means of investigating spiritual philosophy—the existence and relations of the soul, and the various relations of the living man to the spiritual world.

As a method of determining the characters of the living, Psychometry has an accuracy and delicacy which phrenology and physiognomy cannot possibly obtain. Phrenology, at best, but estimates the probable tendencies of the character, from the cranial development. It determines nothing positively, for it leaves to education and circumstances a controlling influence. Psychometry determines *the actual character*, as it was at the time of writing—tracing not only the essential personal character, but the relations of the individual to those around him and his entire social position. It enters into the analysis and portraiture of his feelings, like an intimate friend speaking from personal knowledge.

I have often tested its powers in relation to myself and friends, as well as to many celebrated characters, and thus have ascertained its adaptation to minute portraiture. Indeed the subject will frequently not only describe the character of the writer, but speak of the character of the letter, the principal ideas which it conveys, and the motives of the writer in expressing those ideas. Nay more, the conceptions which the writer may entertain of the person, to whom or of whom he is writing, will frequently be distinctly described;

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and, in some instances, where the person addressed is one of greater weight of character than the writer, the idea of him may even take precedence of the conception of the writer himself.

The sketches of individual character, have often been so striking, that the auditors could recognize the individual by the description, while the subject, engrossed in the study of his mental impressions, would be utterly unconscious of the accurate application of his sketch to some well-known character. In other cases, the subject would perceive its application to some known individual and declare that he knew who was the writer.

One of the best portrayers of character, whom I have found, was a gentleman of the legal profession of Jackson, Mississippi, who approached the subject with great skepticism and was very reluctant to believe in the verity of his impressions; but, after becoming convinced, would frequently try the experiment to gratify his friends, who had heard of his remarkable powers in these psychometric experiments. A few weeks after I had introduced him to this class of experiments, I learned that he had kept an account of his progress in that way, and that he had pronounced upon one hundred and fifty autographs, without making any very material errors in the whole of his opinions. His success induced efforts to hoax him, which were baffled by the great accuracy of his perceptions. A blank letter was given him to investigate, presuming that he would indulge his imagination in giving it a character, and thus afford a little sport. One of less acuteness might well have been hoaxed, by describing his own frame of mind at the time, and supposing it to be derived from the writer of the letter; but Mr. S., after holding it sometime upon his forehead, perceived that no new mental condition was produced, and concluded, that as no mental impression arose, the pretended letter was void of writing. Thus detecting the hoax, he turned the tables upon the hoaxers, by remarking, that the letter was like its author who presented it, *a perfect blank in society.*

It is obvious, that such an experiment would form no proper test of the verity of these perceptions; for most persons, in their first experiments, are by no means certain whether their mental impressions arise from their own spontaneous trains of thought, or from the influence of the letter—hence they would not be able to discriminate between a letter and a piece of blank paper, until a sufficient amount of experience had made them familiar with the various impressions, and able to decide positively between the suggestions of association and the influence of exterior impressions.

Frequently it happens, that the first impressions of a letter will be vague and even incorrect—the mind not being in the right mood to sympathize with it—and the individual venturing to express an opinion, before he has had time to perceive the whole character, and weigh its different tendencies.

Thus, for example, Mr. S., on one occasion, fell into an error, in the commencement of his description of a difficult autograph, although

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he would usually describe the person with so much minuteness in all his relations, as to tell the exact political office which he occupied. When trying the autograph of Judge T., above mentioned, he pronounced the writer to be a lawyer, a jurist, and to be actually an occupant of the Supreme Bench of the State, which was true. In other cases he would say, this man has been President of the United States (if trying the autograph of one of the Presidents), or he aspires to that office, when he examined the autographs of presidential candidates.

It happened that while Mr. S. and several other gentlemen were sitting with me, in my apartment at the Hotel, I proposed a new experiment, for the gratification of some who had never witnessed his powers. I selected an autograph, which, on previous occasions, I had avoided using, on account of the peculiar difficulty of its investigation. The difficulty in this case (which I will explain hereafter), made it necessary to employ one like Mr. S., acute in perception and clear in his judgment, to decide correctly—but even he was at first a little at fault. The letter was from GENERAL LAFAYETTE. It was placed upon his forehead—no one in that region even suspected that I had any such document in my possession, until after the experiment. After deliberating a few moments he remarked:

"Seems to be dead—no activity in the region of the heart—great quietude in the physiological condition—DEAD decidedly. The impressions are less distinct than usual."

In a few moments he proceeded: "A character of great benevolence—religion; he is firm and decided—his affections are strong; he is philanthropic, a man of excellent judgment, rather philosophic; he would think deeply, profoundly; he was a man of considerable invention; he made his own fortune—rose from humble station. [Thus far, we perceive, he had caught the character but not fully weighed it, the last remark being a hasty inaccurate conclusion.] He is well known—he lives in history. His perceptive organs are good, he has great observation, a great admirer of the beauties of nature—there is more cool deliberate thought here."

Question—At what period did he live—in what kind of scenes did he figure?

"He figured in the revolutionary war!"

Question—What part did he bear?

"He bore a distinguished part—was perhaps in the Continental Congress."

Question—Where do you locate him?

"Not in the United States—in France!"

Question—Why do you say so?

"It rises up before me."

Question—To what pursuits is he adapted? What kind of a lawyer would he make?

"I do not think that that is his field."

Question—What would you think of him as a statesman?

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"Very well—he is almost too conscientious for a real politician."

Question—What would you think of him as a military man?

"First rate! calm, dignified, self-possessed, with great promptness and decision, he would meet it boldly. There is a great deal of philosophy in his tone of thought and observation."

Question—What do you think of his principles?

"They are liberal, republican—he has confidence in the doctrines of self-government by the people—he has no doubt about the problem."

Question—What reputation does he bear?

"Very exalted—there is no difference of opinion—posterity are grateful—they hold his memory dear—they think him a patriotic, noble-hearted, courageous man—one who had the interests of the world at heart—who wished to dispense light and liberty to all the world: he would not be contented with any small matter, nor on a small theater."

Question—What of his ambition?

"He has so many good qualities, I hardly know; he would be governed more by high moral faculties than by ambition."

"He has been in battle! He was in the battle of Germantown! that rises up before me! he has been wounded, has shed his blood! he was wounded in that battle!"

As he had now evidently full possession of the character, and the former and latter portions of his description were rather inconsistant, I asked him to review the matter and give me his final decision. He remarked, that the latter portion of his opinion was more correct than the former, and that, as to invention, there was good inventive power, but it was exercised in planning rather than invention—that he was deeply interested in the American war, and if not in the Congress, took a deep interest in that body. In reply to questions, he remarked, that he had been imprisoned and escaped—that he had enjoyed a vigorous constitution—had died a natural death at seventy-eight or eighty years of age, and had probably deceased some eight or ten years since.

In the latter part of his description, I suppose he must have discovered that he was describing Lafayette; but no allusion was made to the name by him or myself, as such allusions are carefully avoided in this class of experiments, for obvious reasons. Hence, the habit is acquired of excluding from the mind any thought of the name of the individual, so as to preserve strict impartiality in following the impressions.

Persons in whom the inferior and occipital organs predominate, will be inclined to look on the unfavorable side of every character, and will thus do injustice in their psychometric decisions. But this is not often the case among those who enjoy this faculty in a high degree. Much more frequently do we find the amiable faculties so largely predominating, as to lend a roseate hue to every portrait and disqualify them for any searching criticism. Such was the case in the opinions of the Rev. Mr. K., who indulged habitually in

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glowing language, when he found anything to commend. Of this I might select, as an example, his description of an autograph, which was placed in his hands, at a private meeting of the members of a Neurological society, in Boston. Not having been present myself, his language was reported to me by a member of the society, as follows:

"I feel the influence of a great man. This man is a giant, a man who looks broadly, deeply, clearly. He is a man who holds, or has held, a high political office—is one who, when he speaks, fixes every eye. He is the glory of any age and of any land. As an intellectual being, he is eloquent, thrilling, commanding, irresistible. This letter makes me feel as though I had an audience before me now to address. He is still at this moment, but he is not dead. He is not inattentive to what is going on in political affairs. America is his glory. There is a good deal of the same feeling that Napoleon had, he said 'I ask only the glory of France, but I must give *all*—all to her.' He is graceful as a speaker, and a torrent in power. He is past the middle of life. He is a much better man than his adversaries represent him. He has the good of others at heart. He is not a vain man, but he is proud. He is ambitious, in a good sense: he feels that he has the power of doing great good, and is therefore anxious to do it: I feel confident he is a public man."

Question—What kind, military or civil?

"Decidedly in civil life."

"He is not in favor of slavery, yet is not an abolitionist. He would leave that for those to take care of who know most about it."

Question—Are you sure it is written by a man?

"I am very certain. He is sometimes as calm as a child, and again as terrible as a tiger—he has the sagacity of a Franklin, the penetration of a Marshall."

Question—Whom of all our public men is he most like?

"I should say in answer to that, I think the letter must be from DANIEL WEBSTER."

It *was* a letter written by Daniel Webster.

As a fair specimen of impartial description, I might select the account of Miss HARRIET MARTINEAU (the authoress), given me by a lady, in the experiment upon her autograph.

"I think it's a very intellectual person—she is not wanting in courage at all. I feel that it is a lady. She has a bold, daring spirit. I feel that I could almost face the world. She would always express her mind very freely. I think she is a public writer, and a great talker too. She is of a very kind, affectionate disposition, always interested in others' welfare. You could not but like her, although she is so self-satisfied. She is a lady of great refinement and modesty, naturally —— not *modesty*—that is not the word, I do not know what word I want. She might be very sarcastic. If she were going to write of any people, she would cut them up as bad as Dickens. She is very resolute. She reminds me some of Madame de Stael, in her intellect and boldness." [This lady had previously tried the autograph of Madame de Stael.]

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Question—Make the comparison between her and Madame de Stael?

"Her intellect is like. She is not as dictatorial. I should give her a much higher moral character. She is strictly a moral woman. She is determined to accomplish whatever she undertakes, and therein she is like Madame de Stael."

Question—How do you compare her with Bulwer?

"I do not like to compare her with Bulwer, I think her moral character is superior to his. There is not so much romance about her as there is about Bulwer, she is not a novelist. She is too intellectual for me, it is overpowering. It gives me an unpleasant feeling through my head and ears. My head feels so tight. There is a ringing in the ears."

Question—How does it affect your eyesight?

"I do not notice any change."

Question—How does it affect your hearing?

"I am not deaf now, but I think I might be if under this influence long. She is deaf—I know who it is!"

Question—Who?

"I think it is Miss Martineau, I do not know of anybody else, that is such a woman, and deaf too."

In continuation of this subject, the autographs of our late presidential candidates will be reached in due season. It is my object that the nature of these experiments should first be fully appreciated by the reader, before making their practical application to character. The latter is but the incidental result—the principal object being the demonstration of powers inherent in the human constitution, which may be applied to more important problems in investigating the constitution of man, his mind and his diseases.

The reader, I hope, has already tried the experiments of attraction and found persons who readily yield to the attraction of the hand, as described in the January Number. He has also perhaps found those who can readily recognize a medicinal influence, by holding a medicine (enveloped) in the hand. If so, he is prepared to try the experiments upon letters, and I hope soon to receive from intelligent correspondents, accounts of their success. If any of my readers meet with interesting results in this way, I should be pleased to receive their narratives.

The Psychometric experiment may be successfully made upon a large number: probably about one out of twenty will prove a suitable subject. In addition to the preliminary tests by attraction and with medicines, we should observe the head and temperament. A delicate, refined constitution—with a head predominant in the anterior and superior organs, full in the temples and prominent above the root of the nose, presents the most favorable conditions. In such cases, the pupil of the eye is generally large.

(*To be continued.*)

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ART. II.—THE SPHERES OF GOOD AND EVIL IN MAN.

The engraving which illustrates this subject embodies important principles. The tendencies to good and evil are inherent in the constitution of man, each tendency having a specific home in his nervous fibres. To judge correctly in each individual, as to the predominance of his good and evil tendencies, is a grave task for the phrenologist and physiognomist. If we would do it correctly, it must be done either by means of reference to the constitutional form and development, or by observing the movement and expression of the individual, under the influence of various excitements.

The scientific principles by which to judge of expression, as arising from movement of the features and person, I propose to communicate fully hereafter. At present I would point out the relative location of the organs, which tend to virtue and human happiness, and of those which are the sources of our crimes and misfortunes.

We find by careful experiment upon the living brain, and also by craniological observation, that every influence connected with the anterior and superior portions of the brain is pleasant and beneficial. Persons in whom any of these organs are excited, find the excitement altogether agreeable, and are pleased to have it continued or repeated. The physiological, as well as the mental influence of these organs is delightful. They tend alike, in their mental and physical effects, to produce a calm and happy condition, in which the mind is serene, the body quiet, the senses clear and all the sensations pleasant or joyous. In proportion as we approach the occipital portion of the head, the organs yield a more intense excitement, which more vigorously affects the body, and impels us to action. In proportion as we approach the inferior regions of the brain, this excitement becomes not only intense but irritating and disagreeable. It is true a moderate excitement of the inferior organs, like the first influence of a sip of brandy, may be agreeable, but, whenever their influence predominates over the higher organs, it becomes intensely disagreeable.

Thus, in daily life, we know that in proportion as the baser passions, anger, jealousy, fear, despair, &c., predominate, our happiness is destroyed, while he in whom Hope, Love, Truth and Firmness rule the whole mind, attains a uniform serenity and happiness.

To draw the dividing line between those portions of the human brain, which thus contribute to human happiness, as the organs of happy emotions, and those which tend, in their unrestrained action, to destroy our peace of mind, is a delicate task. A large number

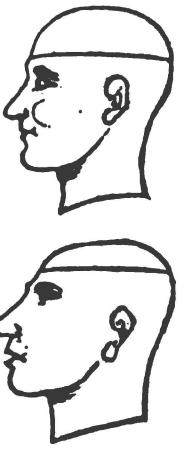
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of our faculties and organs do not belong decidedly to the class of either good or evil, and to assign them positively and entirely to either class, would lead to misconception.

Fortunately, the phrenological structure of the brain, admits of a very simple and satisfactory method of division. The leading principle of its arrangement is, that organs of similar functions are grouped in immediate contiguity, while those which are the most dissimilar lie farthest apart, in opposite regions. Hence, the good and noble elements of character are found grouped together, in the superior and anterior regions of the brain, while the base and violent elements are grouped together, in the opposite region—the inferior and posterior portions. The best and worst elements being at the greatest distance apart, while many traits of character, which are partially evil or moderately good when predominant, arise from an intermediate region, a neutral ground between the contending forces of good and evil.

To draw the proposed dividing line, would be entirely impracticable, according to the system of Gall and Spurzheim. The erroneous location of Acquisitiveness, placing it in contact with the moral region, when it should be located near the ear, and the misunderstanding of the functions of the occipital organs, giving them a much higher moral character than they are entitled to, render it impossible to classify the regions of the brain correctly, according to their system. Hence, the cultivators of the old system of phrenology, have never been able to draw the line between the good and evil tendencies located in the brain. They have classed the organs in different groups, but the simple division, or separation by a line, of good and evil tendencies, they have not been able to accomplish, for such a division would not have been in harmony with the details of the system.

For want of such a dividing line, we find the phrenological writers suggesting a method of estimating the relative influence of good and evil, which is not strictly in accordance with the science, although it very conveniently approximates the truth. They suggest the comparison of different heads, by drawing a line horizontally from the middle of the forehead backward. By means of such a line we may conveniently compare different heads as to their moral character, by observing the relative amounts of brain above and below the line. The height and breadth of the upper region, compared with the depth and breadth of the lower division, enable us to determine which will preponderate in the characters. But in this method of estimation, the lower portion of the intellectual organs is estimated in connection with those of evil tendency, although in truth, no intellectual organ can be regarded



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as tending to moral evil. Such a mode of division is, moreover grossly inconsistent with the old system of phrenology, according to which the love of money (Acquisitiveness) would occupy the upper region of this division, while the love of children, and even the love of friends, would occupy the lower department.

The true line of division, according to the discoveries and demonstrations of Neurology, runs from the alæ of the nose backward and upward to the crown of the head, near the center of the scalp, from which the hair radiates in different directions.

This line, as illustrated in the engraving, passes behind the orbit of the eye, above the cheek bone, across the lower part of the temples, through the region of Cautiousness, and just behind the prominent center of the parietal bone to the upper margin of Self Esteem, near its junction with Firmness, thus leaving Firmness above, and nearly the whole of Self Esteem below the line. The line runs successively through the organs of Restraint, Cautiousness, Reverence and Sensibility, then crossing the face to the nose, thus completes the circle around the brain, of which we can say that all above this line is of intellectual, moral and beneficial tendency—while all below and behind it, is more or less selfish, vicious and injurious, if allowed to become the controlling influence.

Not only the blind passions and crimes of men, but the vices, or infirmities of the physical constitution, take their origin in the inferior portion of the brain. It is true that the inferior portions of the brain, lying behind the ears, are the sources of a great amount of physical energy—but the inferior portions anterior to the ear are the sources of various debilitating, morbid influences. The signs by which we recognize a feeble and sickly constitution, lie almost entirely anterior to the ear. This division of the brain, although not a physiological division, does separate the physiologically beneficial from the physiologically injurious tendencies, although not in so correct a manner as if it had been made with reference to physiology alone.

We may say, therefore, that those in whom the superior division predominates, are governed entirely by the intellectual and moral faculties, and not only have in their minds a tendency to think and feel right on all subjects, but have in their bodies a tendency to sound, calm and well balanced action of every function, thus preserving the harmony and regularity of perfect health.

In fact a full development of the superior and anterior half of the brain, furnishes the means of attaining all that men should most desire—intelligence, health, virtue and happiness. It gives, if duly cultivated, a vigorous and brilliant mind, attractive manners, warm affections, elevated and holy principles of life, serenity, self-control, temperance, untiring energy and fortitude, and a tone of health which will resist all ordinary causes of disease. In short, the predominance of this better half of the brain, furnishes the elements of physical and mental perfection.

I do not mean to say, that this superior portion of the brain, alone

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forms the complete man. By no means. The animal and sensual elements of the character and constitution, are indispensable—indispensable to life and to efficiency. But I do affirm, that whatever may be the development of the inferior half of the brain, the decided predominance of the superior half will furnish the means of attaining health, happiness and intelligence, and avoiding all the evils of life.

Intelligence is derived from the anterior portion; virtue and happiness from the central superior region; energy and health from the most posterior portion, adjacent to the dividing line, where Firmness, Temperance and Industry, connect with the selfish ambition of the occipital organs.

As the neurological system reveals the functions of those portions of the brain, which are concealed by the face, it enables us to continue our dividing line across the face to the alæ of the nose. It is unnecessary to go farther, as these portions of the face from the nose to the chin, upon the median line, cover organs in the brain which belong to the neutral region, and co-operate either with good or with evil. Hence, the termination, and indeed the entire course, of the dividing line might vary in heads of a very good and those of a very vicious character. In the former, all the neutral organs, such as Cautiousness, Restraint, Ardor, &c., would co-operate with the predominant moral sentiment, and might thus be practically elevated in their character—while in the latter they would co-operate with the evil passions, and thus legitimately belong to the inferior division. Each predominant organ infects the whole brain with its peculiar influence, and modifies the temperament or character of every other organ. Thus in a brain, in which evil predominates, all the organs sink a grade lower in their manifestations; the intellect has less elevation, and even the moral sentiments are far less elevated and pure.

This principle I have aimed to express, in the engraving, by giving to the evil region in one case an inclination to encroach upon the higher organs, and in the other case, making the higher organs descend to control a larger portion of the neutral territory, upon the borders of the division.

In the perfect man (if such an expression may be allowed in reference to a being, *necessarily imperfect*, and capable only of approximating toward perfection), the higher organs so control and elevate the lower, as to extirpate all evil from the constitution and render every thing pure and good.

Let us labor to attain this condition! Let us exercise in the manly duties of life, our courage and firmness of purpose, our Enthusiasm, Hope and Love, until we have elevated and purified the animal nature—until our anger shall be no longer a harsh and revengeful passion against our fellow beings, but shall be merely the iron backbone of our will—an indomitable energy for the performance of duty—until our disgust against the wickedness, the selfishness and the littleness, which we are compelled to meet in

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society, shall rise above the atmosphere of antipathy, and become the calmly earnest feeling of a father, who perceives his children's faults, and quietly resolves in his paternal love to lead them into a better life—until in short we are conscious that our own peace of mind is above the reach of any surrounding influence, and that we are diffusing an atmosphere of peace and happiness around us!

To attain such ends let us study thoroughly the mysteries of our own constitution, and we shall find "all things possible" to a resolute will, when the sphere of our knowledge is sufficiently enlarged.

ART. III.—ANIMAL MAGNETISM—REVIEW OF DELEUZE.

"PRACTICAL INSTRUCTION IN ANIMAL MAGNETISM, by J. B. Deleuze—translated by T. C. Hartshorne—Revised Edition, with an Appendix of Notes by the Translator, and Letters from eminent Physicians and others, descriptive of cases in the United States—New York, D. Appleton & Co., 1843"—pages 408.

The subject of Animal Magnetism is one of deep interest, and at the present time of great obscurity, to the scientific world. The strange yet undeniable facts, of the truth of which millions have been convinced, have not yet taken their place under the guidance of rational principles, in connection with the collateral phenomena of physical and physiological science. Many of my readers, probably, may desire further evidence of the reality of the strange phenomena; but a large majority, it is presumed, satisfied with regard to the reality of the magnetic phenomena, desire chiefly such illustrations of the subject, by the application of physiological principles, as will remove its seeming mysteries.

For the purpose of rectifying our conceptions of magnetic phenomena, explaining their *rationale*, and establishing more accurately their nature and causes, it will be desirable to devote many pages to this subject. I propose, therefore, to make a systematic and consecutive Review of the principal Writers upon Animal Magnetism, in the course of which, the whole subject may be amply illustrated.

My position, in reference to Animal Magnetism, is simply that of the philosophic inquirer. In regard to many of its disputed phenomena, I have positive knowledge of their existence. In reference to most of its experiments and results, the testimony from scientific men, of impartial and critical minds, is altogether too strong to be rejected—unless we are prepared to discredit, at the same time, the entire mass of ancient and modern history!

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There are many who think it a great merit to be slow in belief of new truths or facts, and resolute in opposition to the assertions of others. But those who are inclined to this pre-determined skepticism, forget that extreme skepticism is inconsistent with reason and with the necessary usages of society. But a very small portion of our knowledge is based upon our own observation. Our historical and geographical knowledge, our knowledge of all the sciences, is mainly derived from the testimony and authority of others. If we possessed no faith in human testimony, we should be reduced at once to a state of brutish ignorance—not only in the sciences but in all the daily business of life. We rely for the information necessary to the proper management of business affairs, upon the knowledge and faithfulness of others. It is, therefore, grossly inconsistent, whenever a new department of scientific knowledge is opened, to deny the admissibility of such evidence—abandoning at once those methods of attaining knowledge which universal experience has sanctioned from time immemorial—pretending, all at once, that human testimony, on which we have all been constrained to rely in matters of the greatest moment, shall be partially or wholly disregarded in the investigations of science! He who is disposed to demand that all the testimony in favor of Animal Magnetism should be set aside, in order that we may begin *de novo*—as if nothing had been ascertained—and who refuses to trust or credit anything to him strange or novel unless he has seen it himself—deviates widely from the usual rules of reason, experience and common sense—virtually assuming that his own senses are superior to those of other men—that his own judgment is far more infallible, and that there is not, in the whole human race, sufficient honesty of purpose and clearness of discrimination to render their testimony of any value in such cases. He, who takes this really inconsistent course, should pause and inquire of himself, whether he is obeying the dictates of judgment, or following a blind prejudice?

Men of honorable and elevated sentiments take pleasure in according due respect to the intellectual and moral worth of others. They feel it an imperative duty to honor the wise and the good; and shrink from the thought of imputing deception and delusion to those whose lives have been upright, and whose attainments have been distinguished. A cautious inquirer examines with strict scrutiny the opinions announced by others; but, in reference to the unanimous testimony of scientific men as to a matter of fact, he feels authorized and required to yield his assent—unless, in the nature of the facts themselves, he discovers obvious sources of fallacy, and can thereby show *how* the error has been *mis*taken for a truth. For these reasons I feel competent to assent to the established truths of Magnetism, independent of my own experimental knowledge in confirmation of them—as I might to any facts and principles in botany or astronomy, of which I had no personal knowledge. The testimony of all scientific men who have *thoroughly investigated* the subject is unanimous, as to the reality of the magnetic phenom-

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ena. Their existence is contested only by those whose knowledge of the subject is too limited to entitle their opinions to any weight. Fortunately, the experiments of Animal Magnetism are easily repeated; and those who do not feel sufficient confidence in the knowledge which is based upon testimony, should not hesitate to ascertain the facts for themselves, under the guidance of Townshend and Deleuze, or of the lecturers on Animal Magnetism who abound in the United States.

The above work, translated by Mr. Hartshorne, opens with a brief sketch of the life of Deleuze, translated from the elaborate biography by Dr. Foissac. The sketch, which is here quoted in full, is quite interesting:

"Whatever may be our opinion of Mesmerism, which Deleuze has practiced gratuitously for more than half a century, we cannot refuse to accord to him sincerity of mind, and uprightness of intention. His various works indicate a careful and scrutinizing spirit, dictated by a single-mindedness which rarely leads into mischievous error. We trust in him as a guide, because we see his caution; if he does not bring conviction to his theory, he drives suspicion from his motive. And he is little to be envied, who suffers a vulgar prejudice to influence his judgment, when a subject of the first importance, supported by the practice and testimony of Deleuze, claims from him as a professional man, a serious and careful investigation.

"Joseph Philip Francis Deleuze was born at Sisteron, Lower Alps, in March, 1753. Desirous of pursuing a military career he came to Paris in 1772, intending to study mathematics; but the nominations not having taken place, he entered the infantry, with the rank of sub-lieutenant. Three years after, the corps in which he served being disbanded, he left the service and devoted himself to the study of the natural sciences. While residing in the country near Sisteron, in 1785, he read for the first time an account of the cures performed at Buzancy, in which he put no confidence; indeed, he suspected them to be fabrications, designed to bring ridicule on the partizans of Magnetism. But hearing that one of his friends, (M. D. d'Aix), a man of cool reason and enlightened mind, had been to see Mesmer at M. Servan's, and on his return to Aix had succeeded in producing somnambulism, he resolved to visit him and ascertain the truth.

"'I performed the journey on foot,' said he, 'botanizing as I went, and arrived at Aix the second day at noon, having walked since four o'clock in the morning. I immediately imparted to my friend the object of my journey, desiring him to tell me what he thought of the prodigies I had heard; he smiled, and said coolly, "wait and see for yourself; the patient will be here in three hours."

"'At the end of that time she arrived, and with her several persons who were to form a chain. I joined this chain, and in a few minutes saw the patient asleep. I looked with astonishment, but falling asleep myself in less than fifteen minutes, I ceased to observe. During my sleep I talked much, and was so much excited as to

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trouble the chain. Of this I had no recollection when I awoke, and found them all laughing around me. The next day, instead of sleeping myself, I observed others, and desired my friend to teach me the processes. On my return home I attempted to magnetize the sick who were in the neighboring villages. I was careful not to excite their imaginations, touching them under various pretexts, and trying to convince them of the salutary effect of gentle frictions. In this way I obtained some very curious and beneficial results, which strengthened my own faith. In the autumn, being in the city, I applied to a young physician, a man of much merit, who to the wisdom that sometimes doubts, added the desire to be convinced by actual experience. I requested him to obtain for me a patient, and if I effected a cure, he might consider this conclusive proof; suggesting at the same time that the subject should not be considered in a critical state, lest fatal consequences might follow from my inexperience. He introduced to me a young woman who had been sick seven years, suffering constantly great pain, and being much bloated; having also a local swelling externally, in consequence of the great enlargement of the spleen, which she showed to us. She was not able to walk or lie down. I succeeded in removing the obstruction, circulation was restored, the swelling gradually disappeared, and she was enabled to attend to her customary duties. When I touched her she slept, but did not become a somnambulist. Soon after, an intimate friend of mine (Mr. D.), magnetized a young girl of sixteen, who became a somnambulist. She was the daughter of very respectable parents. I assisted in the treatment of this patient, and I have never known a more perfect somnambulist. She dictated remedies for other sick persons as well as for herself. She presented most of the phenomena observed by M. de Puysegur, M. Tardy, and the members of the society at Strasburg. Among these were phenomena I could not have imagined or explained; I can only affirm that I saw them, and after this it is impossible for me to suppose the least illusion, or the possibility of deception.'

"From this time M. Deleuze neglected no opportunity to multiply and observe facts—relieving and curing a great number of persons. Two years after, in 1787, he returned to Paris, and pursued with renewed ardor, literature, science, philosophy, and particularly botany. In 1798, he was chosen assistant naturalist of the Garden of Plants; and when the professors belonging to that establishment united, in 1802, in publishing the Annals of the Museum of Natural History, he was appointed secretary of that association.*

"M. Deleuze was first known to the learned world by his translation of '*Darwin's Loves of the Plants*,' in 7799; '*Thomson's Seasons*,' in 1801–6, at which time he published his '*Eudoxus, or Conversations on the Study of the Sciences, Letters and Philoso-*

* Several of the great naturalists of Europe have written upon the subject of Mesmerism; among them Nees Von Esenbeck, mentioned by Deleuze, page 204 and 205 His great work, "Genera Plantarum Floræ Germanicæ," printed in 1839, in 20 volumes, is advertised in London at £4 per volume.—TRANS.

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phy,' 2 vols., 8vo.; Paris, 1810. The various knowledge displayed in his writings, the soundness of his doctrines, his exquisite judgment, his style, so clear, so simple, and at the same time so elegant, place him among writers of the first rank; and his book, the best of those intended for the instruction of the young, has received from the learned, praise the most flattering and honorable.

"Yet notwithstanding his various duties in the Garden of Plants, he did not neglect this new order of physiological phenomena, until now despised by the learned. He did not say, like Fontenelle and others, 'If I had my hand full of truth I should be careful how I opened it;' but during the furious contest occurring between the partizans and the enemies of Magnetism, he was contented to observe in silence; and waited until the excitement was over, in order to publish his '*Critical History of Magnetism*,' the result of twenty-nine years of investigation and reflection. This work appeared in 1813, forming an era in the annals of science, and is now translated into all the principle languages of Europe. In this work he took a different course from those who had preceded him. 'I shall not,' said he, 'permit myself to form any hypothesis, but shall state what has been witnessed by myself and by men worthy of credit.' After a general sketch of the history of the discovery and the obstacles opposed to it, he devotes a very remarkable article to the examination of the proofs on which the new doctrine is founded. He first lays down principles of indisputable correctness, concerning the probability of testimony, and applies them with equal logic and sagacity to the examination of the proofs of magnetism. He shows that its effects have been attested by thousands of witnesses, in whose ranks are found physicians, savans, and enlightened men, who have not been afraid to brave ridicule in obeying the voice of conscience, and fulfilling a duty to humanity; that those who have published their opinions, and by far the larger number who make their observations in silence, and content themselves with avowing their belief, when questioned on the subject, have all either witnessed, or actually produced the phenomena of which they speak; while among the adversaries of Magnetism, not a man can be found who has examined the subject in the only proper way, by experimenting for himself with the most scrupulous attention, and in exact accordance with the prescribed directions.

With the same powerful reasoning, he has treated of the means by which magnetism acts, of the methods of producing it, of the influence which the faith of the patients and the comparative power of magnetizers, may have upon the efficacy of the treatment. In speaking of the therapeutical application of Magnetism, he points out the cases in which we may hope for success, and shows that, provided the proper precautions are taken, its employment can never be injurious. In the description of the phenomena of somnambulism, we see that the author brings them forward with reserve, that he endeavors to rob them of their marvelous character, and to show that they are not in contradiction to the laws of nature. His explan-

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ations of them agree perfectly with the principles of sound physiology. 'Let us confine ourselves,' says he, 'to what observation teaches, and take care that we do not go beyond it.' No one has insisted so much as M. Deleuze on the dangers to which Magnetism may give rise, and the means of avoiding them. *His advice acquires the more value that it comes from so pure a source, and that never in the midst of the most eager discussion, has the most envenomed calumny dared to cast a doubt on the veracity of the savant, or the honesty of the magnetizer.*

"The second volume of the 'Critical History' fully justifies the title of the work. It is devoted to an analysis and examination of the writings which have been published concerning Magnetism, of which there are nearly three hundred. M. Deleuze has fulfilled this difficult task with great discernment. His researches show that the adversaries of Magnetism have in vain attempted to shake the foundation of the doctrine, and the authenticity of the facts on which it rests. 'It is to be decided,' says he, in conclusion, 'that the science of Magnetism should be associated with the other branches of human knowledge; that after having proved the existence of the agent, we should ascertain the part it plays in the operations of nature; and having classed its facts according to the degrees of probability, we should place them beside the other phenomena of physiology, that we may decide whether they depend upon a new principle, or upon a modification of one already known.'

"Among the writings which M. Deleuze has published in favor of Magnetism, we should particularly notice, first, the '*Answer to the Author of Superstitions and Impostures of Philosophers*,' M. l'abbe Wurtz de Lyon, in which, after having stated objections which seemed renewed from the thirteenth century, he examines the causes which opposed the re-establisment of religion in France. Second, '*Defense of Magnetism against the attacks made upon it in the Dictionary of Medical Science*,' Paris, 1819. This work, chiefly devoted to an examination and criticism of the article, '*Magnetism*,' of M. Virey, at the same time answers, in the most satisfactory manner, the declamations, sarcasms, and even coarse abuse, in which men of merit, blinded by rooted prejudices, have allowed themselves toward observers who were only actuated by the love of truth, and the desire of being useful.

"M. Deleuze proves that these adversaries knew nothing about magnetism; that they father upon its partizans absurd opinions; that they pass by in silence the most convincing proofs; and that forced at last to admit indisputable phenomena, they attribute them to a cause incompetent to produce them. We should know little of M. Deleuze, did we suppose for an instant that he profits by his advantages, and hurls back upon his calumniators the ridicule and contempt with which they wished to overwhelm him. His argument is a model of dignity, reason and politeness.

"Among the instances of this which I might adduce, there is one I cannot pass over in silence. M. Virey says, p. 404 of his article

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on Magnetism, 'Should Mesmer, or one of his most able successors, throw a horse or an ewe into somnambulism, then I would recognize the empire of universal magnetism.' To this strange demand, M. Deleuze contented himself with replying: 'Every body knows very well, that M. Virey will never be convinced, if he must first witness such a phenomenon as this.'

"After having addressed the learned world in his '*Critical History*,' M. Deleuze wished to draw up a system of rules, which should place the subject within the reach of all minds. This end he has attained by publishing his '*Practical Instruction*,' Paris, 1825. Men versed in its phenomena will find in this book the results of a consummate experience. Those who have as yet seen nothing, and who desire to assure themselves of the truth of the facts, will draw from thence *all the knowledge necessary to avoid mistakes, to observe with profit, and to give to their practice a salutary direction.*

"Since that period M. Deleuze has published nothing concerning Magnetism, although he has still in his hands rich materials, upon which some physicians who have read them, agree in bestowing the highest praise. Such are, an *Essay on Prevision;* several very curious modes of treatment; the remainder of the articles on Van-Helmont; and several dissertations on the most important questions of Magnetism.

"Upon the death of M. Toscan, in 1828, he was appointed librarian of the Museum of Natural History. He is a member of the Philomathic Society, as well as of several learned bodies, both in France and foreign countries, and for fifteen years has drawn up the annual reports of the Philanthropic Society, of which he is secretary. Such is the ascendance which the wisdom and private virtues of M. Deleuze acquire over all who know him, that in the discussions of the Royal Academy of Medicine, his name has never been pronounced without the most honorable epithets; the commission have always cited him as authority. His rare qualities, his pleasing and instructive conversation, have gained him many friends among the most celebrated of the learned—Levaillant, Duperron, Cuvier, de Humbolt, etc.—and in the unanimous opinion of his cotemporaries, he divides with M. le Marquis de Puysegur, the honor of having defended and propagated one of the most beautiful discoveries of modern times."

In addition to the several translations, memoirs and sketches of natural history, which indicate the activity of his pen, we have the present volume upon Animal Magnetism, which purports to be written "solely with the view of being useful," for the purpose of assisting those who wish to apply Animal Magnetism to the relief of diseases. He presents truth with candor and simplicity, in his narative; and imparts much instruction as to the details of the magnetic processes and phenomena. Those, however, who are familiar with the usual experiments of Animal Magnetism, will not find much in the instructions of Deleuze that is novel; yet, even they may peruse the volume with pleasure and profit, as every ad-

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ditional account contributes some additional interest and variety to a familiar subject.

The philosophical inquirer, who wishes to understand the physiological laws upon which Animal Magnetism is based, would find little to gratify him in the pages of Deleuze. His writings evince no great acumen, and little of the capacity for philosophical research. Such writers may benefit us by their sincerity, and may assist the experimental inquirer—but they are too feeble to make an impression upon strong minds and stubborn wills. He who demands a reason for all things, and refuses to credit that which he cannot understand, will find but little in Deleuze to attract him.

In his first chapter he lays down, as among his fundamental principles, that "man has the faculty of exercising over his fellow-men a salutary influence in directing toward them, by his will, the vital principle. The name of Magnetism has been given to this faculty. It is an extension of the power which all living beings have of acting upon those who are submitted to their will." This action, he believes, takes place by means of a magnetic fluid, which is controlled by the will—in the exercise of which control, we require confidence in our power. A physical and moral sympathy must be established between the operator and the subject upon whom he operates. The subject is affected by the physical and moral condition of the magnetizer; hence, it is necessary that the latter should have good health, of a good moral character, and of benevolent intentions.

In these propositions we perceive a very narrow and inadequate conception of what actually occurs. The action of one human being upon another does not depend entirely upon the will. It is true that the subtiler and higher forms of magnetic action are accomplished by means of the will and of intellectual sympathy; but there are physical, as well as spiritual, influences concerned in the operation of one being upon another, and their influences are continually operating in an involuntary manner, and independent both of the will and of conciousness. Two individuals of an impressible or sympathetic temperament, cannot remain in the same apartment without exerting some influence upon each other, whether they design it or not. Persons of a highly impressible temperament cannot attend upon the sick, or even enter the sick chamber, without being more or less affected by the morbid influence of the sick person. The well known injurious influence exerted by the old and decrepid upon the constitution of the young, when sleeping together, is entirely independent of the influence the will, and could not be prevented by the most earnest exertions of volition.

Animal Magnetism may be more properly defined as the influence exerted by the vital condition of one living being over the vital condition of another. This influence does not depend upon the will, although it may be assisted by it; nor does it require that a moral or physical sympathy between the parties shall be produced by concerted measures; for sympathy, in various degrees, is a uni-

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versal law of the animal kingdom. Whenever two living beings are brought into contact, the mental and physiological condition of each constitution exerts an influence upon the other. If we associate with the diseased, the depraved, the vicious or the violent, we are conscious that the association is injurious to us; and soon become eager to escape and refresh our spirits with the society of the healthful, cheerful, virtuous and intelligent. This sympathy exists in different degrees among different persons; but none can be entirely insensible to its influence. A great amount of sympathetic influence is exerted in this way, of which we are unconcious at the time, but which, nevertheless, produces its effect.

We are hardly conscious (many not at all) of the slight depressing influence which we experience in visiting the sick, but when the disease attains a certain character or degree of intensity—as when our common fevers assume a malignant typhoid type—we find that this influence is sufficient to produce the same disease in ourselves. When such effects occur in a decisive manner, we pronounce the disease "contagious," and suppose that it is an exception to the usual course of nature! Yet, it is not nature that is capricious in her laws, but we, who are careless in our observation of them, when this apparent irregularity is presented. All diseased, as well as all healthy conditions, exert, in some degree, a "contagious" or sympathetic influence, which persons of acute sensibility may easily detect. This influence becomes capable of reproducing the same disease in those individuals visiting the patient, whenever the visitor has a sufficient amount of sympathetic susceptibility, or whenever the disease attains a sufficient amount of poisonous energy.

The physical influence which is thus transmitted by the laws of sympathy and contagion, is beyond the control of the will. The mental influence which a person of resolute will exerts over his passive subjects, is a power of higher order, and more independent of physical contact, than the sympathy which influences disease. The human constitution emits a great variety of influences, from the highest physiological and psychological action, down to the mere radiation of caloric, and the transpiration of the lungs and the skin. By all of these means each being affects those around him in proportion to his own organic power, and in proportion to the others' susceptibility to impressions. It is apparent, not merely in the experiments of the animal magnetizer, but in the daily routine of life, that the laws of sympathetic influence are continually operating. The magnetizer merely places his subject in a more passive condition, and exerts his own influence more forcibly than usually occurs in the common course of life. Hence he produces more powerful effects, and realizes those results which, in the common course of nature, occur but rarely and are but little known. He develops no new law, nor any unnatural powers in the constitution. The whole of the experiments of Animal Magnetism are but a more methodic display of the laws of sympathy, which have ever been in operation throughout the world, and of phenomena which have

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often occurred, without attracting scientific scrutiny. These phenomena grouped together, and displayed by Magnetism, assume a mysterious character; but when arranged together and explained by the universal law of sympathy, and by a true physiology of the brain, we find their mysterious character entirely disappears.

ART. IV.—OUR DESTINY.

ALREADY it is manifest that the North American continent, is destined to be the theater of great events—the seat of incalculable wealth, of a dense population, and of a mighty political power. The dull, short-sighted anticipations of the past have been already outstripped, and our future is bursting upon our gaze in startling magnificence.

The most energetic and enterprising population that has ever formed a nation, is here allowed to occupy a broad continent from the Atlantic to the Pacific, and to display an untrammeled power, in the conquest of the wilderness and savage, the erection of cities and free governments, the pursuit of art, science and happiness.

Our position appears peculiarly felicitous, being on the great highway, which must hereafter transmit the commerce of Europe and Asia. The railroad, which is to connect the Atlantic and Pacific is already projected, and will, probably, within two years be under progress. The Whitney scheme on account of its immense private monopoly, in the grant of a tract sixty miles wide, along the whole course of the road to the company, will doubtless be rejected, and it is doubtful whether any private company will be allowed the honor of so vast an undertaking. Dr. Hartwell Carver, in his memorial to Congress, claims to have been the originator of the scheme of the Pacific railroad, as far back as 1837, and offers, for a smaller grant than Mr. Whitney, viz: a tract along the road of forty miles in width, to construct a road vastly superior to what Mr. Whitney proposed, "the rails of the track to be large and stout enough to sustain large long cars, carrying two or three hundred tons weight. The rails to be laid down eight or ten feet apart, on a solid and permanent foundation, and the passenger cars to be moving palaces, sixteen or twenty feet wide, and two hundred feet in length, containing births for sleeping, kitchens for cooking, dining halls and parlors, affording to the passengers all the comforts of domestic home, while they will be traveling fifty miles an hour, in a still, quiet and safe manner. When this gigantic railroad is completed, passengers will go from the Atlantic cities to the cities located on the Pacific shores, in five days without danger or fatigue."

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As to the speed, I would remark, that the cars have recently travelled on an English railroad forty-five miles in forty minutes—or at the rate of sixty-seven and a half miles per hour.

Dr. Carver also submits alternative propositions, that the government shall, instead of donating lands, invest eight millions of acres in the stock of the road at fifty cents an acre, or in addition to the eight million acres, shall also invest eight million dollars on the same terms as other stockholders. According to a plan put forward by Mr. Betts, in 1828 (as stated in the New York Sun), it is thought that a joint stock company may build a single track road from Independence, Missouri, to the Sacramento river, in California, by the 4th of July, 1850. The plan appears feasible, but I need not go into details.

It may doubtless be regarded as a "fixed fact," that this continent is to be the center and thoroughfare of the richest commerce that has ever yet been seen, and that our increase of population will, for many years, exhibit a swelling ratio. Europe is driving out millions by its barbarous social system, to seek an asylum with us. The following paragraph from the New York Journal of Commerce, is a fair illustration of the depopulating process, that is going on under the compulsion of Famine:

"LONDON, February 8, 1849.—The average number of daily emigrants arriving in Dublin, from various parts of Ireland, and setting out from the port of Liverpool, on their way to the United States, is estimated at from one thousand five hundred to two thousand. They all take out with them feather beds, articles of furniture, and some small capital. It is a fact which will hardly be credited, but which nevertheless is unquestionably true, that such is now the dire destitution among the upper classes in the West of Ireland, that three magistrates in the county of Mayo are receiving out-door relief for themselves and their families from three different parish Unions."

The time is much nigher at hand than our short-sighted politicians imagine, when the flood of population shall fill the valleys and cover the plains of this continent, and when our crowd of paupers, arising from overstocked employments shall begin to puzzle the statesman, to know how they are to be fed, and how we shall avoid the social calamities of Ireland and England.

But, to return to the railroad—the great central avenue for the countless millions of America—I have some doubts whether the line of quickest travel will be on solid iron rails, in the swift rushing palaces, proposed by Dr. Carver, liable, if any accident should happen, to the most terrific concussions, or whether it will be THROUGH THE AIR!

Balloons of the requisite magnitude for carrying a number of passengers, would furnish, in some respects, the most pleasant and expeditious method of conveyance. These balloons with light passenger cars, might be propelled by the power of a steam or galvano-magnetic engine, either stationary or floating with the balloon.

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The balloons of an elongated form, to pierce the atmosphere like a bird or fish, might either take a free course over the country, or be guided by a sort of rail-way or wire-way, along the earth; the wires or metallic bars being supported at a sufficient height, like those of the telegraph. This would enable the balloon also to resist the influence of high winds, and maintain an undeviating, onward course.

The freedom of this air line from all danger of collision with surrounding objects, and the more extensive panoramic views which it would afford, would furnish no slight argument in its favor. Whether the dangers and obstructions from high winds would counterbalance these advantages would depend upon the climate.

For my own part, I do not believe the air line of travel impossible, even without the wire-way to guide it, and the balloon to support it. It is only requisite that we obtain a sufficient amount of power in proportion to the weight of machinery employed. Such an apparatus, capable of generating the necessary power for an aerial flight, I have invented some years since. It is possible that I may find time and means to put the invention into operation. It is needless to say, that, for such a purpose, a much more efficient power than steam or galvanism will be required—a power which may be dangerous, if not carefully guarded by strong apparatus. There is no limit to the power which may be attained by the machinery of which I speak; and the only limit to its powers of aerial navigation would arise from the fact, that no metal could be found sufficiently strong in proportion to its weight, to sustain the enormous force requisite to be employed in aerial navigation.

Speculators upon this subject, heretofore, have been induced to suppose that the ease with which birds fly through the air, indicated that it might be an easy task for man; but they have overlooked the fact, that the difficulty increases in proportion to the magnitude and weight of the party attempting to fly. For example, if a bird weighing twelve pounds could fly by the exertion of a given amount of muscular force, a man weighing one hundred and twenty pounds would require far more than ten times as much power to support his weight, by means of a similar apparatus for flight. Hence, although flying is an easy task for bodies of light weight, there is a limit, beyond which the act of flight becomes impossible by any machinery acting upon the air. What is the ratio of increasing difficulty, has never been determined by any accurate experiment. Some of the causes of this difficulty, however, do increase in the ratio of the squares of the weights. Still I maintain it is possible to fly by means of machinery embodying a greater power in proportion to the bulk than has ever before been known in mechanical invention. Such machinery I have invented: the principles are simple enough, and if my own machinery should not be executed, I doubt not that others will grasp the same idea, and that in a few years more, aerial navigation will be as common-place a fact as the magnetic telegraph.

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Familiar Table-Talk.

UNDER this head I propose to hold familiar communion with my readers. There are many subjects of passing remark, intensely interesting to all good men, of which the limits of this Journal will not admit a fuller notice. Whatever relates to ***man as he is***, as he has been, and AS HE WILL BE, should command our attention. I regret that those matters which will be merely glanced at in this table-talk, could not have a hundred pages, monthly, for their full elucidation. There are, moreover, many little matters in science, in literature, in society, and between you and myself, gentle reader, to fill out our table-talk.

WE AND I.—I have thrown aside the swelling plural WE, with which WE editors and Monarchs have maintained our stately and mysterious dignity, and adopted the simple, honest pronoun I. The use of the word WE, by a single writer, in reference to himself, is untrue, and, therefore, in bad taste. Custom perpetuates this abuse, and a *false modesty* prevents reform. True modesty has been generally so deficient among the leaders of society, that a *counterfeit modesty* has entirely usurped its place. This counterfeit modesty, which prompts a politician to protest that he is utterly unworthy of the office which he has been laboring to obtain, and which induces the hero of a public dinner to depreciate himself, in a style which he would resent from any one else, has ruled the world long enough. It is this counterfeit modesty which avoids using the word I, and objects to I or MY as vain and offensive words, while it delights in WE and OUR. Let us end this farce. It is not the words that we use, but the spirit and manner of their use, which constitutes egotism or modesty. Editors who really desire to change this matter are afraid of criticism, but a modest man need never fear the charge of egotism, and all who scorn the sanctimonious affectation of any virtue, should at once drop this hypocritically modest WE. Peradventure some reader, unaccustomed to the plain downright I, may attach the charge of egotism to myself. If so, he will find out better in time: but no matter—he is welcome to any opinion he pleases of the writer, if he will but recognize his sincerity and listen to his reasoning.

THE GREEK SLAVE.—This beautiful statue, by Powers, was visited by many thousands during its sojourn in our city. I doubt not, it has exerted a happy influence over the public mind, as a silent teacher of all that is pure and lovely. The enthusiastic praise that has been lavished upon it, and the admirable sentiments which it has called forth from many sources, prove that it has suc-

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cessfully addressed the nobler emotions and thus attained the highest aims of eloquence and poetry. In truth we might call it *marble poetry*. The poetry of Milton, describing in his "Paradise Lost" our mother Eve, is here made visible to the eye. Admirably do such statues rebuke and disarm the impure prudery, which affects to blush for the human form. Of all the ladies and gentlemen who paid it a visit, I presume, there were none who did not leave it with a feeling that they were made better, if not wiser, by the visit.

As to the merits of the statue, as a work of art, I confess I was not so highly gratified as the majority of its critics have been. True there is an elaborate beauty and physical excellence in this statue, which challenge our most fervent admiration. Yet there is a higher walk of art than Mr. Powers has yet trodden—one with which the world's great artists, and especially sculptors, have not been sufficiently familiar. It is in the portraiture of character—the embodiment of mind. In this respect, I am convinced, that the future of art will be far greater than its past history. Phidias and Apelles, Angelo and Raphael, have not filled the largest sphere nor risen to the highest glory of art. When the science of expression has been thoroughly developed, we shall have not only more expressive, but more truthful delineations of the countenance and attitude. In future numbers, I expect to sketch the elements of that science, which, in the hands of an artist, would give rise to many new creations.

The head and countenance of the Greek Slave, are not possessed of any unusual merits. They do not bespeak a heroic race, nor yet high intellectual endowment, nor even extraordinary loveliness: I recognized merely a good looking female, who, if she had been warmed into life, would have found many superiors among her living visitors. As for any expression of sadness, or any other strong emotion, belonging to her oppressed condition, I must confess my dullness of perception. The Greek Slave is not like the celebrated Venus de Medicis, wofully deficient in its headpiece; in that respect it has risen to respectable mediocrity, but, I think, nothing more. Its greatest merit lies in the general beauty of the form and the elaborate finish of the whole, even to the drapery. Viewed in any position, its general appearance is charming. The following newspaper anecdote illustrates its power:

"A little son of the late Richard Menifee of Kentucky, fell from the cars on the road between Lexington and Frankfort, and his arm was terribly crushed, and had to be amputated," the Louisville Journal adds, "As soon as the operation was over, his afflicted mother went to his bedside, and said to him 'My poor boy, your visit to Louisville has been a dear one to you.' 'Ah mother,' replied the little fellow, with a look and tone of animation, '*but I saw the Greek Slave.*'"

That boy was a grandson of Kentucky's greatest artist, MATTHEW JOUETT.

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PETER M. DESHONG, the wonderful calculator, visited our city a few months since. His calculating powers are certainly very wonderful. He could look at masses of figures, and in less time than it would require for others to read them, he would ascertain their product and write it down. He seemed to glance through any accumulation of numbers to be added or multiplied, with a telegraphic rapidity, and handled, with a gigantic grasp, multipliers and quotients, which would puzzle a common calculator even to numerate them properly. In reply to a problem in multiplication, which I gave him, he wrote down almost instantaneously the following quotient, commencing at the left hand side,

732,416,215,214,324,162,141,314,291,311,214,512,214,214,315,276.

If you can even read this without halting, most learned reader, you may boast of your proficiency. If you can distinctly conceive such a number, you belong to a race of mental giants, whose like has not been seen. Whether Mr. D's. answers were generally correct, I made no effort to ascertain.

The especial wonder in his case was, not merely that he surpassed other calculators, but that he professed to communicate to others the art of making these wonderful calculations. This excited considerable incredulity, and Mr. D. was frequently pronounced or considered a humbug for this undertaking. Nevertheless, he was profitably occupied in giving lessons (ten dollars each) to those who wished to acquire this wonderful calculating power, and he seemed to succeed in satisfying his pupils. Two young men were finishing their lesson when I visited his room, and appeared to be satisfied that they had got hold of the art. I have learned, too, from good mathematical authority, that his rules are genuine, and in accordance with mathematical science. But that any common calculator, with but moderate mathematical faculties, could be taught by any rules to rival a Deshong or a Colburn, I cannot yet believe. I doubt very much whether the rules, themselves, would not require an amount of mathematical talent for their prompt application, and an amount of labor in their use, which would render them, practically, of little value.

Mr. Deshong is quite a young man, with nothing very striking in his appearance. His head does not present any very extraordinary development in the organ of calculation, although, like most quick calculators, his perceptive organs have a remarkable development. The general conformation of his head indicates that he is capable of intense mental effort, and has much vigor of character and constitution. His head reminds me, somewhat, of the North American Indian's in its general contour. His large Firmness, Self-esteem, Combativeness and Vitality, would qualify him admirably for a military campaign. He is one of the class who are not to be daunted by obstacles. He is deficient in the organ of Spirituality, and considers materialism the true philosophy.

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WITCHCRAFT IN OHIO.—A letter from a school teacher in this State, just received, contains the following passage:

"In the neighborhood of my school, the majority believe in witches; and that, frequently, some one in the neighborhood is afflicted by such wicked persons. I can't believe them, and have labored hard to make them believe that it is all delusion of the brain, but can't make them all believe it. They tell me of things they have heard and seen, and they affirm that it is true.

Some of them have been chased frequently—men of good sense, too (one was this winter)—and one woman bridled by a cat in her bed, and transformed into a horse, and rode all over the country, and then put in bed again. It was a muddy time, and I told them that she must have needed rubbing down in the morning. This, the woman affirms to be true, and a great many believe her. But something yet to me stranger, the features of persons have been seen in open day-light. Two women that I am perfectly acquainted with, tell me, that they have frequently seen their husbands coming home when they would be away on business, and even turn out their horses. And they would not come for hours afterward, and, sometimes, for days. These women have goodsense, and are women of truth. I tell them that it is all deception of the brain; but they aver that it is so, for they saw with their own eyes. Now, if such things can be and are seen, I would like to know the natural cause of them."

This is easily explained by Neurology, without imputing dishonesty to the parties, and without supposing any disease of the brain to exist. I have demonstrated the existence of an organ of Spectral Illusion at the posterior part of Imagination and Marvelousness. The excessive excitement or predominance of this organ gives so much vividness to the creations of our own brain, that, unless we are enabled by our education to understand the cause, we may take the appearances presented, for positive realities. This organ may be excited by fever or by insanity, or it may be naturally large and active. No amount of intellect could prevent such persons from having these illusive perceptions, but it may enable them to understand their cause, when explained, and to resist the deception of their senses.

VAUGHAN'S CHEMICAL DISCOVERIES.—The Western Journal of Medicine, edited by Dr. Yandell (Professor of Chemistry in the Louisville Medical College), reviews Mr. Vaughan's essay in a favorable manner. The Louisville Courier assails Mr. Vaughan with more severity than fairness of criticism. The only important objection, however, is that adduced against an incidental illustration of Mr. V., referring, in general terms, to the failure of the attempts to counteract the potato rot: "No wonder that the application of lime, potash, salt, &c., were ineffectual." The word *potash* is referred to with much severity, as covering a "dangerous" and "mischievous" error. The Courier says, "If he will investigate the sub-

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ject properly, he will find that alkalies were the great remedy found successful in checking the potato rot." The Report of the Commissioner of Patents, for 1845, is referred to (pp. 498, 509) for "conclusive demonstrations of the invaluable properties of the alkalies in stopping rot in the potato. Mr. Thomas Croft, the author of the articles signed *Chemico*, and of the letter addressed to Mr. Ellsworth on the rot in the potato and the remedial virtues of the alkalies, deserves great credit for his philosophical researches, and for his truthful conclusions."

These are but incidental matters. If any one will repeat Mr. Vaughan's chemical experiments, and confirm or disprove them, he will render a service to science. Meantime, until those experiments, attested as they are by a good chemist, have been set aside by more accurate investigations, they are entitled to our respect and confidence.

Balloons.—The allusion to balloons for communication with Oregon and California, reminds me of a recent application of their power in war, by the Austrians. The Presse of Vienna, says:

"Venice is to be bombarded by balloons, as the lagunes prevent the approach of artillery. Five balloons, each twenty-three feet in diameter, are in construction at Treviso.

"In a favorable wind the balloons will be launched and directed as near to Venice as possible, and on their being brought to a vertical position over the town, the fire will be communicated by electro magnetism. Each of the five bombs affixed to the balloon is in communication by means of a long isolated copper wire with a large galvanic battery placed on the shore. The fuse is ignited by connecting the wire. The bomb falls perpendicularly, and explodes on reaching the ground. By this means twenty-five bombs a day may be thrown, supposing the wind to be favorable. An experiment made at Treviso, on the 9th, succeeded completely."

The World's Condition and Progress.—I propose from time to time, to sketch the facts which illustrate the condition of mankind in the different portions of the world, and the various movements in progress calculated to change that condition, endeavoring thus to present a fair, though very brief, periscopic view of those things which most deeply interest all good men. It has often struck me with a feeling of deep regret that our periodical press, generally, is culpably negligent upon this subject. Matters of vital importance and calculated to interest deeply every friend of man, are often either entirely overlooked or merely glanced at for a moment by the press.

A great improvement in this respect, has been occurring during the last ten or twenty years, especially among the newspapers, a number of which already give considerable attention to all matters involving the happiness of man.

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PEACE CONGRESS AT BRUSSELS.—The friends of Universal Peace, held a World's Convention at Brussels, on the 21st and 22d September, 1848. The Convention was favorably regarded by the Belgian authorities, and a special train of cars, provided by the government, to convey from Ostend to Brussels, the large delegation arriving from London.

M. VISSCHERS, a distinguished member of the Belgian government, was chosen *President;* W. EWART, M. P. of England, ELIHU BURRITT (the learned Blacksmith) of America M. BOUVET, of the French Assembly, and M. SURINGAR of Holland, were chosen Vice-Presidents. The meetings were held in a spacious public hall, attended by a large multitude and accompanied by much enthusiasm. Many gentlemen of rank and reputation were present from all quarters of Europe, and it is extremely probable, that a series of Conventions of this character, may do much to arouse and sustain a public sentiment, which will render war impossible. It is stated, in the sketch of the proceedings, that "Joseph Sturge [a leading reformer in England], from an extensive knowledge of the feelings of the working classes in England, was enabled to say, that if any one principle more than another was progressing among them, it was that of the peace movement."

The leading object of the delegates appeared to be the establishment of some system of *international arbitration*, and the convention of a Congress of Nations, to promote international harmony by a code of international laws.

It is proposed to hold a similar assembly, next August, in Paris. Mr. Cobden, has undertaken to urge forward this matter, by a motion, in the English House of Commons, for arbitration treaties between England and other countries. Lord John Russell, has intimated, that the British Government is prepared to give this subject its serious consideration. Why should not America take the lead in this movement? We have not the same influences to keep us back from our DUTY as the English. A correspondent of the "Independent" newspaper, holds the following language on this subject:

"Even those who cannot see that military organization is essentially anti-human and Satanic in its nature and origin, are outraged by the monstrous abuses of our system. They see that five hundred millions sterling have been expended on military establishments since the peace. They see that at this time nearly a quarter a million a year is paid to *unemployed* military officers—and these facts are working powerfully toward the result which the advocates of peace would attain. But to this, as to every other great moral object, almost invincible obstacles are opposed in England.

"The degree of attention which the Peace movement has attained, has called forth a corresponding degree of hostility. The military system has struck its cancerous fibres deep into the vitals of English society. Ten thousand commissioned officers, each with his circle of influence, form a fearful garrison against peace-loving and

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peace-promoting Englishmen. Nor is this all: the noble, the knight, and the squire, divides his family thus—army, navy, courts of law, and the church. And it is a startling fact, that the Church, so called, has either been neutral or hostile, and prelates have presented and blessed flaunting banners, to be borne amidst the havoc and slaughter of the battle field. We want a solemn bill of indictment to be framed against our clergy. In this account, their support, either active or passive, of the war system, should be charged upon them as the worst form of infidelity.

"It is high time that the pompous shows and hollow masks of a spurious Christianity were stripped off and exposed."

EDUCATION.—The people of Indiana have decided in favor of the establishment of Free Schools in that State. An address, published in the Indiana Journal, contains the following statement:

"*Fifty-nine* counties, embracing the most intelligent in the State, gave majorities in favor of Free Schools, and *thirty-one* gave majorities against them. The popular vote was 78,523 for, and 61,887 against them, making an aggregate of 110,410 votes given in reference to the question of Free Schools. The majority in favor of them by this viva voce vote, is 16,636. Of the *thirty-one* counties voting against Free Schools, *twenty* are below the general average of adult intelligence, which (let it not be forgotten) is one *seventh;* that is, one in every seven of those over twenty years of age, according to the last census, is unable to read the ballots cast at the elections.

"*Funds necessary to render Schools efficient.*—Maine levies a tax of forty cents for each of her inhabitants for the support of her Free Schools. It is not a capitation tax, but an ad valorem assessment equivalent in amount to the aggregate of such a levy. New Hampshire, according to her educational report for 1848, now before me, raised $126,608 in school taxes, which is even a larger sum in proportion than Maine levies, and which would be $1,22 per scholar for all her children between five and twenty years of age, upon the supposition that her population is 300,000, which is probably more than she actually has at the present time. Massachusetts raised in 1845–6, $611,652, in school taxes, being an amount almost equal to $3,00 per scholar, for her 203,877 children between four and sixteen years of age. Michigan paid last year almost three mills on the dollar in school taxes, as stated to me by her superintendent. The average cost per scholar in New York last year, for eight months instruction in her common schools, was $1,36.

"These facts are sufficient to furnish us with the proper data to form an estimate of what we must do to make our schools worthy of the name of *Free*. The amount appropriated in New York for this year, per the superintendent's estimate, is $1,325,000, being a fraction more than *fifty* cents for each of her 2,604,395 inhabitants in 1845. Maine and New Hampshire each appropriated an amount, including the income of their educational funds and taxes, about equal to *fifty* cents for each of their inhabitants. Massachusetts

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probably appropriates from all sources, including taxes and income of educational funds, *seventy-five* cents for each of her population. Free Schools cannot be sustained in a State for less than an aggregate amount of about fifty cents for each inhabitant. With this result before us, we are prepared to ascertain what we must raise by taxation to increase the amount of the income of our educational funds to an approximation to an average of fifty cents for each inhabitant. Our present population is not much, if any, short of 900,000, which at the rate above mentioned would require $450,000 to be appropriated to common schools.

"*Ways and means to raise the requisite funds.*—Our permanent funds, according to the best authorities within my reach, are as follows:

Congressional township fund,	$1,410,942 50
Surplus Revenue fund,	548,030 40
Bank tax fund (Auditor's last report),	35,869 08
Saline fund, do. (Error of $1,000 in Aud's. ft'g.),	69,448 36
	$2,064,290 35

"The interest on this sum at six per cent. would be $123,859 42.

"In 1840 we had 273,784 youths between five and twenty years of age. At the same rate, supposing our present population to be 900,000, we have 363,056 between these ages to be provided with Free Schools. It is evident that we cannot make our schools worthy of the name of *Free Schools* for less than they cost in other States. If so, then the aggregate means to be provided must not fall much short of $450,000. On this point I would repeat the suggestion contained in my address to your immediate predecessors. 'Let a tax of two mills on a dollar be levied and paid into the State treasury and disbursed to the several townships according to the number of those between five and twenty years of age.' Let there be also a poll tax of twenty-five cents."

EMANCIPATION.—A strong feeling has been aroused in behalf of emancipation in Kentucky, and it is possible that, in her coming convention, some plan of gradual emancipation may be devised. Mr. Clay has written a letter upon the subject, from New Orleans, in which he warmly recommends a plan of gradual emancipation. He proposes, that all children born after a certain period (say 1855 or 1860), shall be entitled to freedom upon arriving at the age of twenty-five, and shall then have the proceeds of their labor or hire, during the next three years, devoted to paying the expenses of transporting them to Liberia and establishing them in that colony. He considers colonization an indispensable feature of any scheme of emancipation.

It is gratifying to find the attention of statesmen given to these philanthropic questions. I hope the day may come, when our National authorities and State governments shall all regard it as the great end of government to secure the happiness and full educa-

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tional development of *every human being* under their control, of all ages and sexes, colors, conditions, and characters.

As to the scheme of Mr. Clay, I cannot perceive the *absolute necessity* of colonization, upon which he so much insists. The white man, it is true, at present, scorns the black, as an equal companion, but very little more than the higher classes of Europe scorn their most abject dependants. Yet, in the relation of employer and subordinate, there still exists a great deal of kindly feeling. If the blacks had a numerical superiority, and were capable of competing with the white man, there might be some danger of the war of races; but, limited in numbers, as they are (being about one-fourth of the population), and inferior in every requisite for social competition, they would quietly rest in a subordinate sphere.

While I perceive no inevitable necessity for colonization, I yet recognize the expediency of that measure, in view of the probable contests between the white and black races for political power, and the probable convulsions which might be instigated in the remaining slave-states by the existence of about two hundred thousand free blacks upon their borders. I should be willing, therefore, to sanction the scheme of colonization for the sake of peace, so far as it could be carried out without inflicting any hardship in particular cases. But I must decidedly disapprove of the scheme proposed by Mr. Clay, as one entirely below the requirements of justice and of benevolence.

It is entirely unnecessary to prolong the state of slavery to the age of twenty-five. The ownership of the negro until the age of eighteen—or, at the furthest, until the age of twenty-one, would furnish an ample compensation to his master for the expenses of his maintenance; and the revenue arising from the negro's labor, when hired out, should, from that age, be devoted to his own benefit. But the simple emancipation and translation of the negro to Africa does not discharge fully our obligations. To give the negro merely permission to go forth, undisturbed—to return him to Africa, unenlightened as he is (by the proceeds of his own labor), would be but a beggarly and meagre specimen of philanthropy and justice. The most cold-blooded political economist might go thus far, from considerations of self-interest alone, for the benefit of the white race. Kentuckians could not, hereafter, point back with a laudable pride to such an act of their State, as a specimen of Kentucky magnanimity.

If the negro is to be restored at last to his rights, let it be done fully and freely; let him be elevated to the proper level of a freeman, by a solid education, which shall qualify him for self-government, and enable him, if he returns to Africa, to carry with him civilization, freedom, science, art, and all the elements of happiness. Let us not bring him forth helpless from slavery (like a prisoner who has grown nearly blind and halting lame in his dark dungeon), and then abandon him to his fate—but let us teach him to use his limbs, to walk and to see, before we abandon him to his fate. As a native Kentuckian, I feel a deep interest in the decision

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of this question in a manner worthy of Kentucky, and worthy of the age.

The addition of the educational feature of the plan would delay, a little, the age of complete emancipation; but, at the utmost, it need not, in any case, delay it beyond the period of servitude suggested by Mr. Clay—the age of twenty-five.

Law Reforms.—A homestead exemption Bill has passed through the House of Representatives, at Columbus, Ohio, and has been introduced into the Senate, but has not yet passed that body. This bill exempts from execution a homestead to the amount of six hundred dollars, and from the signs of the times, it is probable that this measure of homestead exemption, will, in a few years more, be adopted in a majority of the States. The tendency of this measure, is not merely to protect the poor family from homeless destitution, and to assert man's natural right to the soil, bestowed by the Creator and improved by his own labor, but also to check the excesses of the credit system and to substitute the sense of honor for the sense of constraint, in regard to the payment of debts. The sentiment of honor, is a better reliance than any power of the law, and every thing which cultivates that sentiment is a public benefit. It is to be hoped, that the world may in time diminish its burdensome legislation, and substitute for many of the punishments of its penal code, the preventive power of education. Whether the moral sense can be sufficiently elevated to secure the payments of debts, without the assistance of law, is a difficult question; but, for one, I am willing to give at least a partial trial to the experiment, as by the system of Homestead Exemption, which will have the effect to place a large number of debts beyond the reach of any legal power for collection.

I would, also, inform my readers, that I wish to make the relations between them and myself entirely those of honor and not of law. It is my present intention to trust to the sentiment of honor in each subscriber, and not to resort in any case to the compulsion of law, in reference to the payment of subscriptions. I believe that all who are capable of truly appreciating the Journal of Man, have enough of Philanthropy and Justice, to wish to support the enterprise, by the payment of their dues for the publication which they receive. As for those who cannot appreciate the Journal, the sooner our connection ceases the better for the Journal. But, as for those who long to lift the vail which has hitherto hidden the mysteries of Humanity—who long to see a noble philosophy applied to the improvement of society—who long to understand themselves and their fellow beings—who wish to promote the wide mission of science, and to sustain a solitary laborer in a new field—who wish to cheer on American mind, in pioneering through a field of science, which European intellect has not reached—I expect their warm support, their sympathy, and their steadily increasing friendship, throughout this arduous labor.

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NEUROLOGICAL LECTURES.—During the past winter I have had the pleasure of imparting the science of Neurology to a large and intelligent private class. It is gratifying to know that this instruction did not fall upon a barren soil, but was received by those who could fully appreciate the new philosophy. The following expression of their sentiments is, perhaps, entitled to a place in these pages:

"A meeting having been called of the Members of Prof. Buchanan's Neurological Class, at the close of his course of Lectures to them, they convened in the Hall of the Eclectic Medical Institute, on the evening of January ——, and Mr. B. F. RADCLIFFE was appointed Chairman, and E. A. Lodge, Secretary.

"The object of the meeting being expressed by Mr. J. W. Parker, in some brief remarks, on motion, it was

"*Resolved*, That the Chair appoint a Committee of six to make a report expressive of the sentiments of the Class regarding the course of Lectures on Neurology, recently delivered to them by Dr. Buchanan. Messrs. E. Y. Yulee, J. W. Parker, Dr. Z. Freeman, J. G. Hunt, W. Owens and E. A. Lodge, were designated by the Chairman for the purpose, and afterward made the following report, which, on motion, was unanimously adopted.

"Impressed with the great importance of Dr. J. R. Buchanan's discoveries to our fellow-citizens at large, We, a numerous Class, consisting of Physicians, Medical Students and Citizens, have thought proper to give an expression of high approbation of his recent course of Lectures on Neurology, of which we have been the delighted recipients, and to congratulate him on being the honored agent, in the hands of Providence, for developing important truths, calculated to be useful to mankind.

"For the information of those who are not acquainted with the basis of the new Science of Neurology, we will state, that it is founded on the fact, that the brain in its normal condition is impressible—and being impressed, manifests its various functions.

"By the application of this law has been developed a system of Phrenology, of surpassing accuracy, confirming a great deal that has been elicited by the observations of Gall and Spurzheim, correcting some of their positions, explaining contradictions, and reducing even the details to laws mathematically exact. It has also demonstrated a scientific system of Physiognomy—a desideratum so vainly sought by Lavater—and by tracing the connection or correspondence between the brain and the body, in all their parts, has brought forcibly to mind the expression of inspiration: 'Man is fearfully and wonderfully made.'

"As, throughout these Lectures, the science has been brought to the rigid test of experimental illustration, by its application to Phrenology, Physiognomy, Sympathy, and Pathological diagnosis, besides affording explanations of the states called Animal Magnetism and Clairvoyance, our great wonder is, that a subject so unitary and comprehensive, and which furnishes so exact a test by experiment, within the reach of every intelligent inquirer, should be compara-

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tively so little known; and would recommend every man of science, especially the Medical scholar who wishes to study man, from his beginnings in the nervous system and from data furnished by the living organism, to lose no time in getting possession of Prof. Buchanan's discoveries in Anthropology.

"It would be impossible in this report to give even a summary of the claims of Neurology, much less can details be expected from us in this expression of the estimate of his labors: but we feel we should not be doing common justice to their magnitude, nor our duty to our fellow-citizens, if we did not improve this opportunity to present, in one collected form, our thanks to him for his lucid views of the mental and physical man, and call public attention to what has been to us, so prolific a source of improvement and delight.

"We close, therefore, by requesting Prof. Buchanan to accept our heartfelt thanks for his course of Lectures, and our best wishes for his prosperity and happiness; and we hope that his 'Journal of Man,' now in course of publication, illustrative of Neurology, may extend his useful labors wherever the human intellect is seeking to expand.

"*Resolved*, That the Secretary be requested to present Prof. Buchanan with a statement of the proceedings of this meeting, including the report of the committee, as adopted.

B. F. RADCLIFFE, Chairman.

EDWIN A. LODGE, Secretary."

FUTURE COURSE OF THE JOURNAL.—In undertaking a systematic development of Anthropology, it becomes interesting to my readers to know the plan that is to be pursued. I submit, therefore, the following sketch of the outlines of the plan, as far as matured, without pledging myself to follow it strictly, as convenience may require a deviation from the consecutive order here given. In justice to myself, I should remark, that the proposed essays will be entirely novel to all readers who have not heard my lectures. Excepting the common facts concerning the anatomy of the head, and occasional references to received opinions, the entire mass of the proposed eighty essays will be strictly original. The essays, for example, upon the circulation of the blood, will present, not the common physiological knowledge upon that subject, but discoveries entirely new as to the controlling powers of the circulation; that upon respiration will present, not the common well known facts, but the locations and external signs of the respiratory powers in the brain. The whole system of science and philosophy to be presented, is the result of original investigations and experiments, in which I have been engaged for the past twelve years.

1. The subject of Psychometry (now publishing).

2. Craniology and Cranioscopy, giving a distinct view of the anatomy of the skull, and the mode of estimating development of the brain.

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3. Anatomy of the Brain, rendering the subject familiar to the general reader, and correcting certain errors common among phrenologists.

4. Historical Sketch of the development of Neurology.

5. The proper method of studying Man, and relative importance of the nervous system among the different tissues of the body.

6. General Views of the Anthropological sciences, and their relation to a true Anthropology.

7. Impressibility—the wonderful powers and phenomena of the nervous system, and the best methods of investigating man and animals.

8. The Nervaura or Nervous Fluid—its nature, generation, distribution, &c.

9. Relations of Brain and Body—the Double Brain, and its diagonal relation to the Body.

10. Brain and Body—organs which connect them, and organs which *disconnect.*

11. Critical View of the Phrenology of Gall and Spurzheim.

12. Organology—general principles of Cerebral Organology—the six great regions.

13. The mutual Relations of the Organs—their antagonism, cooperation, sympathy, and connection.

14. The Intellectual Organs—their development and classification.

15. The External Senses and their Cerebral Organs.

6. The lower range of Intellectual Organs.

7. The Recollective Powers. Philosophy of Memory and Re-ion.

The Reflective Organs, and the Organs of Combination.

19. Organs of Intuition, Clairvoyance, Presentiment, Prescience.

20. Organs of Somnolence, Dreaming, Somnambulism and Sleep.

21. Ideality, Imagination, Marvelousness and Spirituality—Relations of Man to Spiritual Life.

22. Moral Organs—The Social Virtues.

23. The higher Moral Sentiments, Benevolence, Religion, Philanthropy, Hope, Love, and Justice or Integrity.

24. Region of Energy of Character, Physical Health, and Sanity.

25. Region of blind Animal impulse.

26. Crime, and the Organs of Criminal tendencies.

27. Causes of Debility and Disease—Organs of Morbific tendency—Signs of a Morbid temperament.

28. *Modus operandi* of the connection between the Mind and Body—the nature of the will, and the channels by which it acts.

29. Psychological Chemistry—connections, analogies and dependence of Psychology and Chemistry.

30. Philosophic Laws of the Human Constitution.

30–36. *Humanitarian Department.*—Six Essays upon *Education*, mental, moral and physical—social unity, sympathy, and the relations of man to man, in society.

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Physiological Department.—37. The Circulation of the Blood—how governed by the brain—explanation of its different changes, and their significance. 38. The Philosophy of Health and Disease. 39. Rationale of Insanity and Sanity. 40. Life and Death. 41. Calorification, or formation of heat, and Refrigeration. 42. Respiration. 43. The Abdominal Organs. 44. Muscularity. 45. The Cerebellum, its functions. 46. Philosophy of Animal Magnetism. 47. Art of Relieving Disease by Nervauric Manipulation. 48. The old Doctrine of Temperaments and the Neurological System. 49. The Principles of *Dietetics*, as established by Neurology. 50. Philosophy of Medicine. The new system of Medical Science indicated by Neurology.

Mathematical and Philosophical Department.—51. Cerebral Forms. 52. General Laws of Pathognomy—the Science of Expression, Attitude, Gesture, Elocution, &c. 53–57. Pathognomy of the Intellectual, Virtuous, Energetic, Morbid, Criminal and Physiological Organs. 58. Essential Principles of Pathognomy, and Philosophy of co-operative relations among the Organs. 59. Cerebral Harmonies—Beautiful and complicated relations of the Mind, the Brain, the Body and the World, developed by Neurology. 60. Philosophy of Color, Music and Language, in their relations to the Brain.

61. *Chirognomy*—Mathematical interpretation of the movements of the hand, in writing, showing how to infer the character from the hand writing.

62–68. *Physiognomy*—The Physiognomy of Development, and Physiognomy of Motion, showing the significance of every feature and every movement.

69–74. *Corporeal Psychology*—Connections and Sympathies of the Mind with the Body—in health and in disease—Physiognomical expression of each part of the Body.

75–80. Microcosmal relations of Man to the Universe—Progress and Destiny of Mankind.

Scientific Engravings.—In due season, I expect to present my readers with a series of engravings, illustrating the new systems of Phrenology and Physiognomy, the anatomy of the brain and the sympathetic relations between the brain and body. The Journal is designed to be an organ for the fullest and most extensive exposition of Neurological science.

Correspondence.—Letters from many quarters, give assurance of sympathy and appreciation. Says J, "If a tithe of the promises made in your prospectus be fulfilled, your work will be, in my opinion, the most valuable publication of the age." Says M., "I have received the first number of the Journal of Man, and although it is merely introductory, I read its pages with much avidity, much pleasure and great profit." Says U., "Your Journal, Number two, was received the evening before yesterday, and with regard to its con-

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tents, I must say, they afforded quite a literary banquet, which after first serving me, was placed into the hands of others, who seem to partake of its dainties with great relish." Others write for additional copies, as their numbers are loaned to friends and worn out by their circulation. M. writes, "There are those who are looking to your work with the deepest interest, and hope you will stand as a true Priest of Nature, to expound her wonderful laws." Says H., "Doctor, I would be glad to see you, it would be more than a rich feast for me, but I know not when I shall have that pleasure."

Words of encouragement, approval, admiration and friendship, are coming in from the good and liberal men of our country. There are thousands in our country whose hearts expand in sympathy with the grand aims and truths of this Journal, who have not yet been reached and are not even aware of its existence. In time, I hope to gather into my circle of readers, a noble army of good men and true.

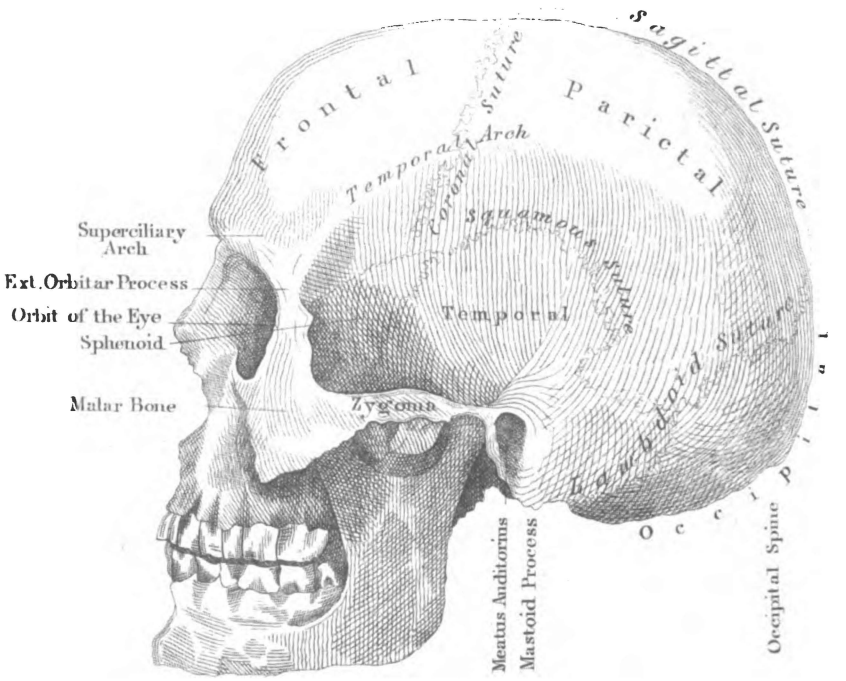
UNION.—At the present period, the friends of mankind are laboring in many different fields of moral, religious, and scientific renovation, and with many different views, but with the common aim of elevating society from its present imperfect and unhappy condition. Let each in his own sphere honor the sincere and disinterested labors of all others, however different their views; let *the union of all good men* be the *watchword* of the day, and the progress of all truth will be greatly accelerated in the public mind.

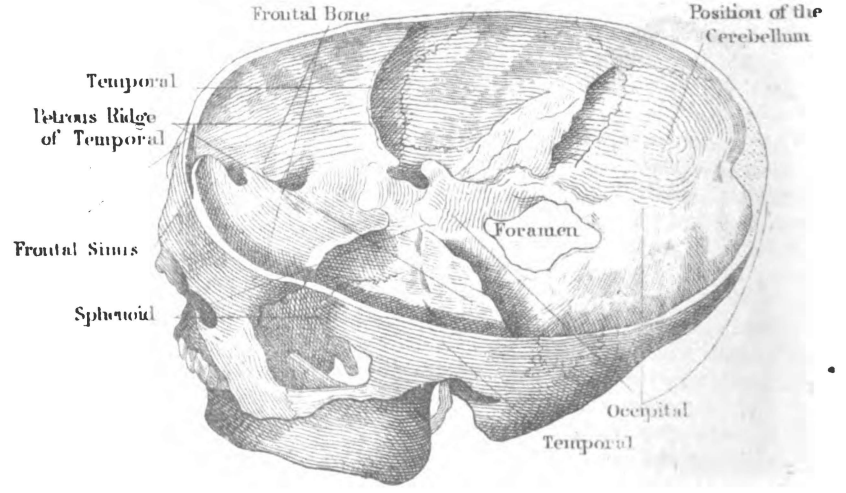
APOLOGIES.—The delay in the publication of the February No. produced a similar delay in the present. My own engagements render it difficult to give due attention to the Journal and its business correspondence. Our Medical Lectures, unlike those of the Colleges, continue through eight months, successively, instead of terminating at the close of the winter session. These duties, together with the editorship of the Eclectic Medical Journal (of the same dimensions as the Journal of Man), constitute a heavy responsibility, and these responsibilities have been increased by the necessity of contending for the rights of our College and Students to equal facilities in the Commercial Hospital, from which they have been excluded by the Old School, which claims an exclusive monopoly. It became necessary for me to visit Columbus, and deliver an address, for the purpose of giving the members of the Legislature some information upon professional and collegiate subjects I am gratified to be able to say, that liberal principles are fast gaining the ascendancy in all things. The old College here, which ridicules Phrenology, Animal Magnetism, and other liberal ideas, has greatly lost its moral force and hold upon the public mind.

So rapid has been the progress of the public mind, that those who were fifteen or twenty years since regarded as liberal, are already falling in the rear of the mental progress of the day.

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